

(18)
N^o 20

A Warning from the Winds.

A S E R M O N P R E A C H ' D

Upon *Wednesday, January XIX.* 170³₄.

Being the Day of

Publick Humiliation,

for the late Terrible, and Awakning STORM of *WIND*,
Sent in Great REBUKE upon this *KINGDOM*.

November xxvi, xxvii. 1703.

and now set Forth in some Ground of it, to have been Inflicted as a Punishment
of that General Contempt, in *ENGLAND* under Gospel-Light, Cast up-
on the Work of the HOLY GHOST, the Third Person in the Blessed
Trinity, as to His Divine Breathings upon the Souls of Men :

Opened and Argued from *John III. viii.*

which is Subjoined a Laborious EXERCITATION upon *Eph. 2. 2.*
About the Airy Oracles, Sibyl-Prophetesses, Idolatry, and Sacrifices of the
Elder Pagan Times, under the Influence of the God of this World, according
to the Course of it, and as now differently working in the Children of Diso-
bedience ; to Defend this Text against the common Mistake, that the Winds
are raised by Satan, under the Divine Permission.

JOSEPH HUSSEY, Pastor of the Congregational Church at
Cambridge ; Yet Publisher of the Truth of GOD's Word, as he hath an
Opportunity to do Good to All : And Commanded so to do, *Gal. 6. 10.*

*of. 6. 5. Therefore have I hewed them by the Prophets ; I have slain
them by the Words of my Mouth.*

L O N D O N : Printed for William and Joseph Marshall, and Sold
by them at the Bible in Newgate-Street, MDCCIV.

Memorandum.

THE Author having, thro' Necessity, been often absent from the last Revisings of the Press, these following *Escapes* of the Printer must be here Corrected thus.

- In the *Preface*. Page 4. for Delights, read *Delights*.
 In the *Sermon*. p. 3. Line 18. r. *Regeneration*.
 p. 4. l. 24. r. *willeth*.
 p. 40. (in the Margin) r. *when*.
 In the *Exercitation*. p. 66. r. *ἐν πολε*.
Ibid. r. *ἐλέγξει*.
 p. 72. r. *Things*.
 p. 76. l. 16. r. *ab UR*.
 p. 76. l. 27. r. *Amama Bibl*.
 p. 76. l. 24. r. *Mathia Theatr*.
 p. 76. l. 45. *perpetuâ sacerdotii Virginitate (omitted)*.
 p. 80. l. 44. r. *Maffei Hist*.
alicubi, lege *Hermitism*.
 p. 92. in the Note on the Letter i. r. *Egyptians*.
 p. 92. in the Letter k. r. *Semele*.
 p. 94. l. 41. r. *humanas*.
 p. 96. in the Note d. r. *Scharrock*.
 p. 99. l. 4. r. *τυμπαρίζοντων*.
 p. 112. in the last Line save one, r. *the*.

As to some few of the lesser *Errata*, viz. Mis-pointings, Inversion of the Character, &c. they were not thought fit the Reader should be further burdened with any Observation of them.



THE
P R E F A C E
TO THE
R E A D E R.

It will be Necessary, *Reader*, to Acquaint thee with some few Things in a *Preface*. When I first took in Hand the preparing this Discourse for the Press, after the Preaching of it, I designed to Print no more than briefly the Substance of what I delivered to the *Auditory*; and to keep within the Bounds of *Title-Page*: But afterwards, when I saw it convenient to Alter Measures, I have now and then considerably *Enlarged*. At Close under the *Fifth Use*, I was obliged to give an Account of Ancient *Sibyls*, and *Oracles* of the Heathen, rectifying some common Mistakes in the Learned, together with a Hint of the Pagan *Idols* and *Sacrifices*, and the *Cessation of Oracles*, all depending in *Scripture*, both out of their Own and Other *Writers*. I was led to give a full Elucidation of that Scripture, *Eph. 2. 2.* by reason of a *Prophane Objection* made against the *Fifth Use* of the Point in *Scripture*, and therein against the main Body of the Discourse. Thro' *Liberty*, I have used much *Plainness of Speech*; I mean Freedom, *2 Cor. 3. 12.* *Plainness* in Reproving, which I must not be Surprized at, if the *Reproaches* of Men, to avoid these Reproofs, esteem *Slanders* or meer Reflections. I have consulted my *Duty* in the Case, committed all *Events* to the Lord. *Readers* may reckon, that the Matters of *Human Learning*, might better been spared, both to save *Charges of Printing*, and prevent an *Ospretation of Vanity*. However, I saw it more needful to be
a done,

The P R E F A C E

done, than to prevent the Conceit of either. By this Means have not only reaped an Advantage to clear off the Matters I in Hand (needful enough to be done) but therein have obtained singular Benefit upon *more* Accounts.

Here, *Christian Reader*, (for in *this* Thou art principally Addressed) I lay before *thine* Eyes, the Great Temptations to Neglect of and the *Power of Godliness* in the Soul, some Ministers of Christ, acquainted with these Things, are daily exposed to in Books; if a Man of God hath not Abundance of *Grace* to Ballance his Books, I am sure, his Books have Abundance of *Nature* to bias Him. The Lord hath enabled me by his *Grace* to discern it, and to Count all *Book-wisdom*, and the Praise of it, but *Loss for Christ*. Yet, methinks to have gone about to *Profess* it, and not some way to have demonstrated the *Ground* of such an Estimation, must have been laid upon as meer Empty Words of Course.

The *Apostle*, when he would lay Himself at *Christ's Feet* to be cleansed, made him as fine as Hands could dress him, and then falls down with it in the Dust. Therein he tells Proud Men, he had enough of his Own to equal, if not out-do, any of them [all] foolishly, in their Confidence of Boasting: *If any other Man thinketh he hath, where he might trust in the Flesh, I more.* q. d. Alas! They might see I had enough enough to Commend my Name to the World, if I did but Compare my self unto Their Conduct, and Walk in Their Doctrine and Discipline: If I did but yield to be all of Their same Piece, the Pharisee and the Doctor, and Maintain the Reputation of my Brethren, the Feet of Gamaliel: If I would throw away this Canting, as I think the Doctrine of the Gospel to be, at Corinth and Philippi. Why, says he, then I could say as much as any of them all, if I would make my [Way] for Reception: For, says this *Apostle*, *I was Circumcised the Eighth Day; I am of the Stock of Israel, of the Tribe of Benjamin, an Hebrew of the Hebrews, as touching the Law, a Pharisee.* But, says he, a rush for it all! *What Things were gained to those I counted Loss for Christ.* Again, *and do count them but Loss, that I may win Christ; and be found in him, not having mine own Righteousness which is of the Law, but that which is thro' the Faith of Christ, the Righteousness which is of God by Faith.* This is what I Paul do at, and had rather be found in *alone*, than go on as Men are contented to do in all other Bravery; with an utter Ignorance, or contempt of this *Righteousness* of Christ.

Now the Truth is, *Christian Reader*, I have lived in such circumstances, that I have some like Reason with *Paul*, to deny my own *Privileges*; and, be sure, if I had no *Privileges* of my own *Righteousness*: Thro' *Grace* I Renounce them all, as to my Education, Knowledge, and for *Righteousness*, my *Early Profession* the Form of *Godliness*.

To the READER.

Thus, the same Apostle dealt by his *Wisdom* ; he was a Learned
 Man, he had Quoted divers Learned Men in his Writings ; as for
 instance, when he came to *Athens*, he Quoted a Passage out of the
 Heathen Author *Aratus*, one of their own Poets, * for we are also his
 Spring. To the Church [at] *Corinth*, he made use of a Verse in
 Alexander ; || *Evil Communications Corrupt good Manners*. Thus, he
 is Expert, at the Weapon ; He drew an Argument out of another
 their Heathen Poets, which he there Quoteth in the *Language*.
 and, as he bad *Timothy*, when he came to him, * bring with him the
 Books (not the Bible, as we say ; for in the Holy Writings, that is
 ways called the *Scriptures*) but the *Human Writings*, and especially
 with thee, says he, the *Parchments* : So when he Writes to *Ti-*
 mothy, whom he knew to be Learned in the Ministry, he Quotes ano-
 ther Passage out of the *Cretian-Poet*, *Epimenides* ; the *Cretians* are al-
 ways Liars, evil Beasts, slow Bellies, he had this from a Poet of their
 : A [Poet] the Text saith, because *Paul* might know him by
 Office to be one of the *Cretian-Clergy* : And yet, the Holy Ghost
 this, and all the other Passages, hath Sanctified the Quotations,
 and made them stand upon Record, as a Part of the *Scriptures* to
 Generations. Here was *Paul's* Book-Wisdom ; yet nevertheless,
 one of his Epistles where he made use of this, and that was the
 of which he sent to the *Corinthians* ; his Preaching was quite a-
 nother Thing : No Man that heard *Paul* in the [Pulpit] could have
 imagined, that He, whose Bodily Presence was Weak, and his Speech
 contemptible, as he says, had been fit for the University [Chair] :
 yet, *Paul* had more in him than all were aware of ; and yet, he
 reads a whole Chapter to throw down the [Wisdom] of the *Flesh*,
 when it would get into *Christ's* Place, in the same Epistle.
 Now, Reader, see how far the Case is my own : I have like *Rea-*
 son with *Paul* to Renounce my self in all my own *Wisdom*, in my
 Study, Profession, Pains taken, and all for *Christ* ; yet, if I do
 lay it open, as *Paul* in his Quotations of Books had done, in what
 respects, and under what Evidences this holds, that I have been
 forced to deny my self for *Jesus*, what doth it Profit ? But now, if
 I be professed to be in all Things of the highest Attraction I am ca-
 pable of reaching, the most Gay and * [Intellectual] Beauties of the
 world ; Choice Authors, neat and through Learned Men : (and if
 I should not know it, say the *Vulgar*, nor hit it, what will be-
 come of [us] ? Who should know, if they don't ?) Why, 'tis fit
 that these Beauties and Gayeties that Men have so doted on,
 should be exposed to the Eye. Well then, bring them out by Clus-
 ters, pile them up in *Monuments* of standing Triumph ; and yet, I
 am content to Espouse that single Piece, *Christ*, and Prefer his Spi-
 ritual Teachings to Myriads of their Learned Company. How of-
 ten,

* ὅτι ὁ
 ὁριζῶν
 ὁριζῶν

Act. 17. 28.

1 Cor. 15. 33.

|| Φθαρτὴν
 ἡν ἡ

ὁμιλίαν καὶ

Orig.

* 2 Tim. 4. 13.

Tit. 1. 12.

Κρίτες ἀν-

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The P R E F A C E, &c.

¶ The World is full of Books to Exalt the Creature, but empty of Books to pull the Creature down.

1 Cor 1. 24.

* I am by no means of the Mind of *Heinsius*, nor dare Countenance the Thought, as a Learned Man hath done it. "No "Sensualists "in the "World can "Extract such "Pleasure out "of Gold, Silver, Meat "and Drink ; "as a Searching and "Contemplating Mind "finds in the "Discovery "of Truth.

Well, this is

right ; but the next he adds, I blame. " *Heinsius* that Learned Library-Keeper of *Leyden*, professed that when he had shut up himself among so many *Illustrious Souls*, he seemed to sit down there in the very *Lap of Eternity*. (Mr. *John*) FLAVEL's *Treatise of the Soul of Man*. pag. 219.

ten, if I am Faithful to the Lord, am I bound to thwart Them I must find Fault with *Them*, or with *Christ*, for these Two are not agreed ; and indeed, as to my Faith in *Christ Jesus*, I bow upon the *Scriptures*, and do not Pin it upon Human Sleeves, whether *Fathers, Councils, Classes, or Commentatours* : (but yet, if Men will [have] these they shall take them.) I bow to none of their *Wisdoms*, where I don't see the *Wisdom of Christ* in them ; let Men otherwise Good or Great, I know *Christ* is Better and Greater than All.

To Conclude, I Esteem One *Hour's* Heavenly Communion with the Lord, Ten Thousand Times more than an *Age* spent in Racking of * *Books* : I know Communion with him, is much mistaken 'tis not to be forced up every Time I *Pray*, or *Read*, or *Think Seriously of God*. I am persuaded, *Communion*, or the Presence of *Jesus Christ* felt in the Soul, is the greatest *Practical Mystery* of *Godliness* to the World : Because, it lies in *Experience* of the Holy Spirit of God, wherein we are *Passive*, in Order to *Practise*, or *before* (in Order of Nature) we reciprocally in this Communion [Act towards God in *Obedience, Love, Delight, Joy, Hope and Confidence* : For we go and lay it *separately* upon our [Acts] towards the Object, and do not feel it *Influentially* [from] the Object [in] those Acts, I know then our own Acts do often in *Duty*, deaden the *Communion* with God. I can feel *Delights* ('tis granted) in *Books*, and in *Communion* with *Christ* too Successively : But how ? With very unequal *Profures* ! In the Former, there is a sensible Sweetness to the *Natural* *Psychical*, or Soul-Part within me : Yet, still in these *Delights* I feel not my self so actually fit to *Pray*, or *Die* ; in the latter lights, I can feel how I *Die* daily, and nevertheless live at *Gates of Heaven*, next Door to the *Intercessour* : 'Tis in this *Friendship* and Spirit I can Believe, no more Sweat when the Burden of *Day* is over ! No more Toil, no more Trials for ever ! Farewell.

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Warning from the WINDS.

JOHN III. viii.

πνεῦμα ὅπου θέλει πνεῖ καὶ τὴν φωνὴν αὐτοῦ ἀκούεις, ἀλλ' οὐκ οἶδας
ἐθεν ἐρχεται, καὶ πᾶς ὑπάγῃ· οὕτως ἐστὶ πᾶς ὁ γενητὸς ἐκ τοῦ
πνεύματος.

*Wind bloweth where it listeth, and thou hearest the sound
thereof, but canst not tell whence it cometh, and whither it go-
eth: So is every one that is born of the Spirit.*

THESE Words Administred to my Thoughts by our Gra-
cious God and Redeemer, and set home upon my own
Spirit, were very suitable to the Apprehensions I lay un-
der of that Terrible Storm of Wind, we Commemorate on this
Memorable Day. They are a part of the Conference, which our
Saviour Christ held with *Nicodemus*, a *Ruler of the Jews*, about Rege-
neration, at the time when that *Man of the Pharisees came to Jesus* John 3. 1.
In the Text we have Evidently the *Spirit of God* (brea-
thing upon Man's Soul) and the *Wind* (blowing in the Air, and up-
on the Earth) Coupled: Which Words, taken in their direct
sense, do set forth this [Principal] Doctrine.

That the Author of Regeneration on the Soul of Man, is the
Holy Ghost, who doth Manage that great Work of Breathing up-
on the Heart Supernaturally, in some Resemblance with his causing
the Wind to Blow in the Heavens, and upon the Earth Naturally,
(as well with the Things and Persons of it) by Supreme Pleasure.
My Design being not to Treat upon either of these Subjects,
separately; Neither Regeneration, the Work of God's Spirit on the
Soul, nor the Doctrine of *Winds*, to divide them one from the
other, which are both conjoined in the Text: I shall therefore ra-
ther

ther Pitch upon this [Collateral] Doctrine, and gather it up as they speak, from the side of my Text, *Viz.*

Doctr.

That the Sin of Despising (or Neglecting to Regard) the Ghost's Work upon the Souls of the New-Born, by Regenerating and Acting Graciously in a *Supernatural* way upon whom he doth provoke this Righteous, Almighty Agent, to Revenge it in a *Natural* Way, by Blowing with his *Stormy Winds*.

In Order therefore, to carry on the Work of the Day suit to its Occasion from the late Stormy Weather, if the Lord Please to uphold and guide me, I shall Labour from the Words to lay open the truth and seasonableness of the Proposition.

The *Method* taken for Discourfing it will be in *Three Things*.

- I. To open that Passage of the Wind's Blowing where it Listeth.
- II. To make out some distinct *Propositions* of Truth from Doctrine laid down, and proposed to be now Handled.
- III. The *Uses*.

1. *First*, To open that Passage of the Wind's Blowing where it Listeth.

1.

1.

1st. 'Tis not to be understood separately of the Wind it because the Wind hath no *Will*, or Supreme Power, and Pleas its own: This being the Property of a Contriving Mind, Governing Power, and in both, of a Personal, Designing A Moreover, in the *Original* it is *ὁ αὖς ἄνεμος*, which must be read where [he] *Wills*; for 'tis more proper to read it thus, than a *Translation* Renders, where [it] *Listeth*.

2^d. 'Tis meant ultimately of the *Spirit* Himself; and indeed the *Original* (which I have inserted at the beginning thro' the because there will be now and then some need of Examining the Word used is not *ὁ αὖς ἄνεμος*; And yet I take Notice,

* In *Mark*. that Word almost in every * *other* Place of the New Testament. 26. it is put for the *Wind*: But differently 'tis worded in my *Tois ἀνέμοις*. *To Πνεύματι*. The same with the word at ending of the Verse. In *Mark* 4. 39. *To αὖς ἄνεμος*, and put for the *Spirit*; thereby evidently proving, that some Spirit is meant, and what, or who is that Spirit but the *Holy Ghost*, the *Person* in the Glorious Trinity, by whom a Man is New-Born? In *cap.* 8. 23. *ἀνέμος*, ver. 24. *19 ἀνέμος*, ver. 25. *Tois ἀνέμοις*. In *John* 6. 18 *ἀνέμος*. In *Acts* 27. 4. *ὁ αὖς ἄνεμος*. In *1st Tim.* 3. 4. *ὁ αὖς ἄνεμος*. In *Jud.* 12. *ὁ αὖς ἄνεμος*. In *Apos.* 6. 13. *ὁ αὖς ἄνεμος*. And in some 19 places more in the New Testament we have it after the same manner formed *ὁ αὖς ἄνεμος*: But here in *John* 3. 8. it is *Τὸ Πνεῦμα*. Doubtless, the *H. G.* had some Special for it.

is that same Spirit too in the *Natural* way of Fanning, or in pro-
 ducing the more violent Motions of the *Air*, blowing in *another* man-
 ner upon Bodies, and blowing where he || *willeth*. So that (*) *Beza's* ||
 reason, which would seem to Restraine it *ad idem*; as if we then
 take up the Impropriety of comparing the *Holy Ghost* with himself,
 for we do not compare him so, but compare his way of work-
 ing by *Grace*, in some Analogie with the way of it upon *Nature*,
 give the same common Name of *Spiritus*, as *To Πνεῦμα* allows
 unto the Author of both. Our Translation in the *King's Bible*,
 perhaps Stumbling at the *vulgar Latin* in Pope *Sixtus* the Fifth's
 Decree. Revised by *Clement* the Eighth, and Established for the *Popish*
 Council of *Trent*, might Cautiously avoid it; tho' by
 the *vulgar Bibles* mean the *Wind* too, as *Spiritus* sometimes,
 not near so often as *Ventus*, among the *Latines*, obtaineth.
 However it be, let the *Original* Determine all. I can therefore take
 for no less meaning, than the *Spirit* and *Wind* too, (and therein
 respect enough to the Translation in the *King's Bible*) That
 'Tis the *Holy Ghost* Acting by Supreme Domination and Pleasure,
 [He] Lifts, or *Willeth* in and by the *Wind*.

For the Proof of this Interpretation, I shall call in the Help of
 other places of Scripture: The one is *Ezek. 37. 9. Then said he*
unto me, Prophesie unto the Wind, Prophesie son of Man, and say to the
Wind, Thus saith the Lord God, come from the four Winds, O breath,
breath upon these Slain, that they may live. What is this Wind, or
breath? Is it the [Wind] it self, Blowing from the four Corners,
East, West, North, and South? Is it meerly the Air we Breathe in,
into Motion and Agitation, as the Sound of the Words Import?
Is it the Soul of the Creature, as that Learned (b) Jesuite mis-
interprets? No, no, it must be meant of the Holy Ghost ultimately:
However, He might in the Work make Use of the Four Winds Instru-
mentally, into which he had scattered the whole House of Israel by
*their Captivity; Ten Tribes of them being carried off by † *Salma-**
*nar; And Lastly, the other Two by || *Nebuchadnezzar*. Now as*
the whole Remnant of them were threatned to be scattered into all the
*lands, as the Prophet's Words are, *Ezek. 5. 10. into East, West,**
North, and South: So the Holy Ghost would make Use of these
Winds by a peculiar way of Breathing, at the time of his Spiration
in their Dry Bones.

The Arguments to prove the *Hebrew Word*, רוּחַ, (rendred the
 Wind or Breath) to be meant of a higher Cause than the Wind that
 blows; yea, no less than the Holy Ghost Himself, coming on them,
 as the rushing of a mighty Wind, are Two in this Text.

That *Ezek. 37. 9.* is meant of the Holy Ghost, is clear,
 'Tis a Prayer; Come from the Four Winds, Ruach, O Breath,
 and

Sidm.
 (a) Quamobrem
 etiam flatus
 symbolo usus est
 Dominus in illa
 solenni Spiritus
 sancti missione,
 Act. 2. 2.
 Quod si hoc pri-
 ore loco non
 ventus, sed Spi-
 ritus sanctus ip-
 se intelligatur,
 cum nulla hic
 fuerit compara-
 tio. Beza ad
 loc. apud An-
 not. in N. T.
 (Edit. mihi
 Cantabr.
 1642.) pag.
 235.

Ezek. 37. 9.
 opened.

(b) Sumitur
 autem pro Ani-
 malis Anima,
 quia ipsa max-
 imè se spirando
 prodit. Gasp.
 Sand. com-
 ment. in Ezek.
 (ad loc.) Edit.
 mihi. Lugduni.
 1619. pag.
 861. §. 14.
 † 2 King. 7. 6.
 || 2 Kings 25.
 8—11.

Acts 2. 2.

and Breathe upon these slain; Like that Prayer, *Hof. 14. 2.* Take you [Words], and turn to the Lord; take [such] Words, as the Ghost Prescribes; for if he had said, take Words, and Himself not given us the Form of those Words, then he had left [us] Cloathe the Words we were to take with our own Forms: But the [Words] set down by the Holy Ghost, are the Express [Form] to be taken up: Therefore he doth not say, after this manner; take with you Words, and say; q. d. say the same words which the Holy Ghost there Pens down. And so, use no other Forms but Holy Ghost's [own]: Saying (says he in *Hosea*) unto the Lord thy God, take away all Iniquity, and receive us graciously. Thus, to the Place *Ezekiel*, the Holy Spirit's [Form] in the Words is Prescribed; Come from the Four Winds, O Breath, and Breathe upon these slain, they may live. Now is it the Wind to whom this Prayer is made Sure, not the created Wind, for this would be to pay Devotion to an Idol, and make Creatures the Object of Divine Adoration.

as Mat. 6. 9. Whereas, the Commandment is, Thou shalt not bow down thyself to them. The Lord will have all Divine Worship (of which Prayer is an Eminent Part) unto Himself alone. Some Blind Pagans are said to pay Devotion to the (c) Air, and Worship the (d) Winds of Heaven: Well, but Thou shalt not bow down unto them, nor serve them. Prayer is an Eminent Service done to them.

Exod. 20. 5. (c) οἱ ἀὐροὶ καὶ αἱ ἀέρες διὸν αὐτοῦ συνέθεντο διὰ λόγου. Athenag. Legat. pro Christian.

apud Bibl. PP. Gr. Lat. Tom. 1. pag. 67. (Edit. mibi Paris. 1624.) οἱ ἀὐροὶ καὶ αἱ ἀέρες. (in the same Work apud Just. Martyr. opera (ad calcem) Edit. mibi Paris. 1636. pag. 23. That Edition of him in the Bibliotheca Patrum, and Justin Martyr's Edition Cited, was interpreted out of the Greek by Gerardus Gesner, an Eminent Physician of the Reformed part of Switzerland, and Born in Zurich; his other Edition of him made Latin, was done by Petrus Suffridus Lewardienfis, belonging to Friess, who also wrote the Commentaries upon Athenagoras, extant at the end. Gesner renders him sunt qui juvem faciunt Aerem, mascula simul & feminea naturæ. In the place cited, Suffridus differs, varies in his Words, thus; nonnulli enim Aerem utriusq; sexus masculi femineiq; juvem dicunt. Athenag. pro Christianis. ad calc. Jul. Firmic. de Profan. Relig. (called by some, from his Comment. Fulius Africanus; of the Strasburgh—Edition, (mibi) 8vo. 1562. pag. 49. This Athenagoras was an Ancient of the Second Age, (as the Bibl. PP. Latin. Tom. 9. Edit. mibi Paris. 1624. In the Index, as the Index Chronologicus Auctorum, assures me) who before his Conversion to Christianity, was an Athenian Philosopher, or a Gentile Train'd up at the Schools among the wise Men of Athens, Greece. Another of the Ancients, in the Year 200 (as Bp. Usher computes him. Answ. To a Jewish Challenge, when the Gauntlet was thrown to him by Malone, ad calcem) has these Words, ἐν αὐτῷ αὐτὸς ὁ θεὸς πάντων. Clem. Alexandr. opera. (Stromat. Lib. 5.) Edit. mibi Paris. 1629. pag. 59. English thus; "Jupiter, whom [we] Greeks do call the [Air] is called every thing; he knows all things, affords all, and takes all things away: The same is the Governour of all things. No man can take it, that this Worshipping of the Air among the Pagan-Philosophers, was introduced by the Devil of Satan, to teach Men to Worship himself in as near an Approach, as he could, to the very Image of God, who filleth Heaven and Earth, and all Things. Another in the Year 340, to the same purpose, αὐτὸς ὁ θεὸς καὶ τὸν αἶρα καὶ τὰ ἐν αὐτῷ περιεχόμενα πάντα. (they called Air. æther, and every thing God's. Athanas. (Archiep. Alexandr.) opera. (contra Gentes oratio). Edit. mibi Paris. 1624. Tom. 1. pag. 9. In Lit. D. & pag. 10. in Lit. A. Also, The most Eloquent of the Gregorys, Hieronymus, in 370. mibi Paris. 1624. Fire. Of the human generationem. mibi Paris. 1624. Vol. 1. hath done his rationibus. Thert de Rel. might 'cease. mibi Paris. 1624. Inter. mibi Paris. 1624. pag. 21.

in 370. mibi Paris. 1624. Fire. Of the human generationem. mibi Paris. 1624. Vol. 1. hath done his rationibus. Thert de Rel. might 'cease. mibi Paris. 1624. Inter. mibi Paris. 1624. pag. 21.

THE Pra. Mountain. Son, and saying to them, most then; in as and Spirit jointly the Prophecie as the Breathe. Life, to come a Scop. at was for fulfillment. dying, viz. his Eye was fulfilled, God to send the Me. Arg. Th. Philologie, and from the Jer. 5. 1. re 117 is n. 12. 10. ere the fa. Wind; ations. N. ter it self. el: Prop.

7-

Arg. The *Wind* is distinguished from the *Four Winds*; tho' not *Philologie*, or Original Words: For, 'tis רוח רוחות *Ruach Ruchoth*: *Wind from the Winds*; the Word רוח signifying *Wind* and *Spirit* too, Jer. 5. 13. וְהַנְּבִיאִים יִהְיוּ לרוּחַ The Prophets shall become *Wind*: רוח is manifestly better translated [*Wind*] than *Spirit*: But in Jer. 12. 10. The *Hebrew* is רוח חַן *Ruach Chen*, the *Spirit of Grace*: where the same Word as manifestly, is better translated [*Spirit*] *Wind*; the same *Hebrew Noun* serving *Two* different *Significations*. Nevertheless, in the *Theological Part*, (which is the *Heart* it self) there a difference must be made in this Place of *Prophecie*, *Son of Man*, and say to the *Wind*, Thus saith the Lord

A Warning from the WINDS.

- Lord God, come from the Four Winds, O Breath, and Breathe* these Slain. Now the Four Winds themselves Blowing from *West, North and South*, were unable to *Blow in this Mercy* New Life, or a Resurrection-State unto the *Jews*. Outward Motion alone could not do it; tho' 'tis likely, at the *Jews* stirring and calling home to Christ, all these Winds of Heaven will put into an Extraordinary Motion; as *They* shall come together out of all Quarters of the World, *from the Four Winds* into which they are scattered. Well, [*Four*] Winds shall not Effect what shall be breath'd into that People by [*One*] Holy Ghost, as they have the *First-Fruits* of it already, on that *Day of Pentecost*, Acts 2. 2. which I intend to speak afterwards.) Thus, we see all the *Stress* Expectation for Help, is laid on that Wind or Breath, which is come *from the Four Winds*, in Power and Life. Sure this *Breath of Christ's*, and must be that very Breathing of his Lips, *wherewith* will Slay [the] *Wicked*; even that wicked One, *Antichrist*. Well breathed thus, *Καὶ ἔρχομαι*, must be the *Holy Ghost*, breathed on them by *Jesus Christ our Lord*, who is to send down all the Breathing influences from the Father and Himself, appointed to fall upon the *dry and scattered Bones*: For, the Word must be took according to the same Name *Πνεῦμα*, which is used in this *Joh. 3. 8.* and *Πνεῦμα* is used in the *Revelation*, *Πνεῦμα ζῶντος ἐκ τοῦ Θεοῦ*, the *Gift of Life from God*. Accordingly, in my Text, the Wind blowing where it listeth, is the *Holy Ghost*, (to make the best of Translation) using the Wind in a *Natural Way*, to do whatsoever he pleaseth to Effect thereby. The Holy Ghost is the Great Internal Worker above all Natural Causes which God shall make Use of in this Work. You Read when the *Sixth Vial* was poured forth, it was to fall upon the great River *Euphrates*, that shall be dried up, and Way made for the *Kings of the East*, that of the Eastern Jews, to return to their own Land; dried up, he It may (for ought any know) be dried up * [*literally*] by a *mighty Wind*, as the *Red-Sea* was; and not only by destroying the *Power*, or the Government of the *Ottoman-Family*, prevailing in those Eastern Parts, as some Interpreters think. For, God shall in these *last Days* to be fulfilling much of the *Revelation*, [*literally*] And that, (in the last Matters of *Antichrist*, and the *First Resurrection*, together with the coming down of *New Jerusalem* out of Heaven, or the *Spirits* of the Just descending, to take their raised Bodies the Glory of that New Kingdom) as a more Publick Rebuke to the *Scoffers*, who have Reproacht so much of it's *Mystical Interpretation* hitherto. But however it be, whether God will take that or no, to dry up *Euphrates* by a *mighty Wind*, to give Passage to
- Ezek. 5. 10.
- Isa. 11. 4.
- 2 Thess. 2. 8.
- Rev. 11. 11.
- Rev. 16. 12.
- Exod. 14. 21.
- *The Jews require a Sign; and they shall see the [Sign] of the Son of Man.
- Rev. 20. 5, 6
- Rev. 21. 2.

thro' that River; yet 'tis most certain, he'll make use [Natu-
rally] of the *Four Winds* of Heaven to come and stir from all Sides,
yet his *Spirit* alone shall breathe [Supernaturally] and enter
Life into those slain Ones. 'Tis not the *Natural Wind* (which
only attend the Spirit from Christ, to usher in that Mercy with
sensible Effects of *Majesty*) that will be able to make them
live; but 'tis the *Spirit* himself shall raise them up to Life. And
much for the *First Scripture*.

The other Scripture, to Help us how to Interpret *Wind* in
John 3. 8. Shall be that Place, *Cantic.* 4. 16. *Awake, Oh North-*
Wind, and come thou South, Blow upon my Garden, that the Spices thereof
flow out! (e) Some of the *Ancients* understand the *North-Wind* to
be meant of the *Devil*, and the *South-Wind* to be spoken of the *Spi-*
rit of God; of this Number was one of the *Philo's*, I mean He of
the City and Church of *Carpathus*, an Island near *Rhodes*, betwixt
Candia, in a Branch of the *Mediterranean*, called the *Ar-*
ago. He wrote in the beginning of the *Fifth Century*, about
Year 410. With Him may be joined the Abbot *Wolbero*, *Anno*
whose Words the Capable Reader may see in the *Mar-*

Song. 4. 15.
Opened.

(e) Per Bo-
ream seu A-
quilonem (qui
ventus est tri-
gidissimus. à
Septentrione
Spirans) Dia-
bolus exprimi-
tur. & Au-
strum five No-
tum advocat,
qui à Meridie

Calidus est & humidus. alitq; vehementer: hoc est, vitalem Spiritus sancti auram plenèq;
dam. Phil. (Carpath. Episc.) in *Cantic. canticorum interpret.* apud Biblioth. PP. *latin. Tom.* 1.
194. Per Aquilonem sæpe Diabolus, per Austrum Spiritus sanctus designatur, quia & ille con-
stitit in Frigore, & iste relaxat in Calore. *Wolber. comment. in Cantic. Canticorum.* p. 170. (Edit.
Colon. Agrip. 1630.)

that there being no Reason thus to Divide the Interpretation, I
take it thus; the Lord Christ here *raiseth* up, (as (f) Mr.
North's Phrase is) his Holy Spirit, and that as a Fruit of his In-
effusion by Office, to come down upon the Church, and do her
good by all her (g) *Tryals* blown upon her, whether Frowns or
Smiles breathed, and that severally as Himself Wills, till being
partaker of the Benefit both ways, [she] doth in the last Words of
the Lord Jesus to Reap the Fruits of his own Care and
Labour, in making her fit for his own Delights and Communion.

(f) Stir up,
or raise up thy
Self, thou
North-Wind;
blow upon my
Garden. The
Garden being
Christ's (as
the Words fol-
lowing mani-
fest) the

who bringeth forth the Winds out of his Treasuries, *Psal.* 135. 7. [speaketh] unto it to blow:
signifying hereby the Ministration of his Word and Spirit, bestowed on his People for their further
Advancement. *Ans. ad loc. Fol. Edit. apud opera. ad calcem.* p. 36. (g) Vult hunc hortum exerceri
in vitiis, ut sint vices afflictionis & Prosperitatis. *Lusber. Oper. Tom.* 4. *Fol.* 285. 2. (ad loc.)

Most Expositors upon this Song, who are Serious; (for I ever ab-
hor the trifling Vanities of *Theodore Mopsuest*, *Castalio* and *Grotius*;
Anton Triumvirate in Expounding this Book of the *Lively Ora-*

Acts 7. 38. *cles given unto us.* But I say, (^h) some that are serious) mistake
(h) Verba sunt *Collocutor*, or Person uttering this Part of Holy Conference in
Sponsæ quo- *Song*, making it to be the *Church* to Christ for his Spirit.
rum occasio-
nem sumit ex
eo quod Sponsus eam hortum appellarat. And again, veniat, vel ingrediatur Amicus meus in ho-
rium: quem meum dixerat, quia hortus Ecclesia est idem qui Christi. ipsa nimirum Ecclesia. M
Comments. in Cantic. Canticorum. p. 628, 629. (Edit. mibi Lugdun. Bat. xv. 1651.) Christ having
large in Commending the Bride, she puts up her Desires to him. Durham's Expos. of the
pag. 242.

But I don't see it can be any Other but *Christ* stirring up
Spirit, under the Metaphor of Two Opposite *Winds*, on be-
of his Church. When Christ Speaks to the Holy Ghost, *blow*
[my] *Garden*, he useth proper Language, as the Church is his
Inclosure: But, then on the other Hand, it is as Improper for
Church to say this, upon [my] *Garden*; it takes off too much
Christ, and lays on too much upon her Self. And, however
may soften that Expression, as (ⁱ) Mr. Pool, who probably took
up from Mercer, my *Garden*, because meant of a Joint-Propriety
Church hath: What? a Propriety in her Self with Christ? 'tis
meer [Force] put upon the Application of it: And, indeed it
much as to say, the Church is the Church's Own. The next Word
the Verse distinguish it, *His Garden*, the Lord Christ's Own. The
her Words in the last Part of the Verse *Acknowledge*. Her
guage elsewhere is, *I am my Beloved's*, and my Beloved is
But, what is this to Their Forcing her to say, *I am my Own*,
could be made to speak Their Language, to Maintain their
harsh Interpretation?

(i) This Verse
is spoken by
the Spouse, as
appears from
the last Clause
of it. And she
calls the Gar-
den both her's
and his; be-
cause of that
Oneness,
which is be-
tween them,
Ch. 2. 16.

Whereby they have a Common Interest in one another's Person and Concerns. (Mant.) Pool's
Annotations. Vol. 1. (ad loc.)

However, to Examine it according to that Interpretation,
Argument would still hold for the Application of it to the
Ghost, because, taken so, it must be a Prayer unto him: The
phors of North-Wind and South-Wind, under which Forms
Prayer should then be Directed, Point to us, that it cannot be

(k) Imperat ly (^k) God; but must be God in the Person of the Spirit, break-
eñim Deus out his Operations upon the Church, thro' Christ from the Fa-
omni virtuti For, 'tis thro' the Son of the Father's Love (as the Son is be-
Cœlesti, &c. Mediator) that the Holy Ghost is so bestowed. 'Tis the
Foliot. Expos. (according to this Interpretation) must come and Answer the
in Cantic. Can- ch's Request. It could not be made (to be sure) to the
sitorum. p. 20. Wind, and to the South-Wind Abstractly taken; for, then it w
(ad loc.) Edit. be directed to the Creature, and the Holy Ghost being hid
mibi Lond.
1638.

A Warning from the WINDS.

II

Supplicant's Eye in the Matter, thus it would Run into Pray-
to the Wind: As indeed, (1) Some *Expositors* in their Gloss, (1) *Sponsa*
too unwarily Countenanced; and then awake O North-wind, comparata
Would be a changing the Truth of God into a Lie, and Worshipping horto plantis
serving the Creature more than the Creator, who is Blessed for ever, aromaticis un-
diq; confito
n. 1. 25. as the Apostle speaks. ventos duos
præcipuos ob-

ur, ut simul perflantes longè lateq; diffundant eam, quâ perfusa est, odoris suavitatem. De Veil.
Canticorum Explic. Literalis. pag. 56.

Well, (upon this Foot of Interpretation, that it is the Church
here Prays) it must be to the *Holy Ghost*, as (m) *Justus Orgelita-* (m) Unus
well Limits it, and an asking of the (n) *Spirit*, as *Cocceius* [that] Spiritus id est,
hath Explain'd it; or, a begging of Christ that He would send quia Aquilo
his Spirit, as (o) another Opens it well enough, as to the Sub atq; Auster
of what is here Meant by Wind. And so (p) others: But it sunt diversa
vocabulary. uni-
us Spiritus
Sancti insinuat
dona: Aquilo
dum æstuantia
bus refrigeria

et; Auster dum duos, ad Credendum vel benefaciendum resolvit. *Just. Orgelitan.* (Episc.)
Canticorum Explic. apud Bibl. PP. Latin. Tom. 1. Colum. 252. Likewise in the same
as, apud Orthodoxographa. Tom. 2. (Annot. just. Episc. in Cantica Canticorum. pag. 1052.
mihi Basil. 1569.)

Hæc verba sunt Sponsæ, quæ succinens Christo, & gratè agnoscens Culturam horti ipsius &
aria ejus, petit à Spiritu Sancto. *Cocc. cogitat. de Cantico Canticorum. pag. 73. (ad loc.)*

The proper meaning and scope of the Text, may rather seem to be a Petition. or Vehement de-
of the Church's, wherein she beggeth of Christ, that he will send forth his Spirit, whose Inspirati-
are like both the North-Wind, and the South, and can both Humble her by the Terrors and
of the One, and refresh her again with the warm and dissolving Gales of the other. (Mr. Franc.)
who did the Labours of the Hagiographa in the English Annotations. Vol. 1. (ad loc.)

O let the Spirit of God which is in Operation, like unto the North and South-Wind, binding
opening, drying and moistening, so Work with his Ordinances in my Soul, that I may abundantly
forth such Fruits, as He may Delight in, *Hildersham's Song of Songs Paraphrased. pag. 52.*

However, They Interpret best who Understand it of the (q) Lord (q) And of
f, Speaking to the *Holy Ghost* on behalf of his Church. this Rank
were Cassiodo-
rus (an Anci-
ent in the Year

B 2

As

the Gothick Age) and *Haymo of Haberstadt*, a Notorious Plagiary of all the others [Words]
about this Song. As indeed the Abbots and Monks of those Days, might easily Conceal this way
ing with the Ancienter Writings, that the World in the same Age could not tell what they
because Printing was not so early invented, to Disperse and Publish Mss. to the World. Hay-
time was above 300 Years after *Cassiodorus*, about the Year 840. And say it were our Case;
easily might any of the Mss. in some of the Publick Libraries of 300 Years and more Standing,
ded (suppose they lay in Commentaries upon the Scripture) under the Supposititious Names of
publishing Writers! The Words of *Cassiodorus* are these, Dominus qui est Sponsus & Redemptor
e, ipsam Ecclesiam persecutionibus esse multiplicandum, Subsequens ipsam quodammodo jubet venire
tionem non præcipiendo, sed permittendo. *Cassiodor. Oper. Tom. 2. pag. 519. Colum. 2. (Edit.*
mihi

mibi Rotomag. 1679.) Haymo hath nothing [new] but the *Titles of Distinction* in the Song: to [who] speaks, whether Christ or the Church, &c. And on the Matter here, *Christus de Ecclesia Surge Aquilo*, &c. And then come in the same words, *Dominus qui est sponsus & Redemptor Ecclesie* Haym. in *cantic. canticorum*. (Edit. mibi 8vo. Wormaria, 1631.) pag. 75.

(r) Awake, or arise, O North-wind, &c. The Churches desire that a Wind might arise in the North, and come into the South: to wit, that Constantine, born in York, would come into the Southern Parts, and take the Empire upon him, (and blow upon my Garden) driving away the Blasts of the Easterly Persecutions. Cotton on the Canticles. pag. 135.

1 Thes. 5. 23. Song. 4. 16. last words.

As to my own Part, I keep in the way which I laid down before. And that's thus: The Lord willeth under all his Providential dispensations, that God's Holy Spirit shall manage, and the Holy Spirit too therein willeth to manage Afflictions, (for I count it a Interpretation to fix it upon *One Affliction*, as (r) Mr. Cotton of England hath done) as well as Mercies to the Churches Benefit, to the Benefit of any Gracious Soul; Both of them (Afflictions Mercies too) being at His Supreme Disposal: And herein will that in the most contrary Acts of his Providence, his Works of Grace shall be all brought about unto her. And indeed upon this Foundation it is, that the Children of God are made to Bow to the feeling in their Hearts an Experience of his subjugating, inclining Power, which hath subdued, and brought them over to Him: so as in such Cases, not to Pray [against] what he Wills for them, but for the *Sanctification of his whole Will* towards them: Says Christ therefore, let it be a *North-Wind-Dispensation*, or a *South-Wind-Dispensation*, let it be what tends to Humble, or to Raise; Still the Holy Spirit shall Possess the Souls of his own with an Obedient Frame of Love unto Himself; they shall not (before he has done with them) Quarrel at the Hand that Smites them, but Pray that the Holy Ghost may Sanctifie it. He hath Power to say, *Awake North-wind*, Tho' this *Wind* of Sharp Afflictions, hath a chilling tendency to kill the Influences of our former Hope, if left to our Spirits; And unless the *Holy Ghost*, whom he sends in his Father's Name, did manage it. And if he takes the Matter in Hand, coldest Blast shall not hurt one Tender Plant, nor nip a Bud in the Nursery, nor destroy any of the Fruit in his Vineyard. Again, he speaks with the same Efficacy, *Come thou South-wind, blow upon my Garden* with the Ripening Beams of Love, with a Sense of Pardoning Grace, with Influences of the Blessed Spirit from the Ordinal I have set up, to carry on the Sanctification of my Members Spirit, Soul and Body. And then the Church can Pray with Sense of the Mercy, *Let him come into his Garden, his Church, and his pleasant Fruits*: Or, his Fruits made Pleasant by the Holy Ghost such as Goodness, Love, Patience, Joy, Peace, Obedience, &c. Rom. 6. 22. and Col. 1. 10.

And thus I have Dispatch'd the First Thing I proposed to open, that 'tis the Spirit above and beyond the Wind, where Wind of Heaven is Mentioned: And likewise in the Text, *Wind blameth*, &c. The Spirit by the Wind, in a Natural Way

where he wills, and even so in a *Supernatural* way by the *Breathings* of Life and Power on whom he willeth.

Secondly, To make out some distinct *Propositions* of truth from the doctrine laid down, and proposed to be now Handled.

1. Prop. That there is a notable and clear Resemblance between the Winds Blowing upon *Bodies*, and the Spirit's Breathing on the heart. I shall Argue this from the Text it self, (having not yet opened [all] the Text in the *Latitude* thereof) and then call in the Compare of *other* Texts. From the Text to be Discoursed on, I argue the Matter in *Six* Things. There are in this *John* 3. 8. the words of which are, *The Wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, nor whither it goeth, so is every one that is born of the Spirit*. 1. Passiveness. 2. Irresistibleness. 3. Voluntariness. 4. Supremacy. 5. Plain Effects of the Thing. 6. Mystery and Secret Way in the Motion and operation.

1. *Passiveness*. The Wind Bloweth [upon] Natural Bodies, as Houses, Trees, Mens Faces, &c. These Bodies do not Actively concur to be Blown upon by it. They do nothing by acting on themselves to assist the Winds. These Passives blown on don't, neither can advance towards *Clouds*, or the height of the *aerial* Heavens, from whence the Winds Descend, to make them Blow: Nor are these things any ways able to promote the Spiration of them, nor Co-operate with the Blasts set on by the God of Nature. No, they can Act no more in a *Mighty Wind*, than in a *Calm* to Effect. The Business is, they move as they are moved, and rest when the Air is quiet. Why so is every one that is born of the Spirit, A Man, tho' a reasonable Creature, made free, &c. yet hath lost it in *Spiritual* Things, (*quatenus* Spiritual) tho' not in the things as Moral and Rational, by Reason of Moral Corruption, the Infinite Opposition between the Holy God and Himself Fallen; and so can no more assist God to beget or promote Spiritual life in his Heart towards Himself, or Act by such a Spiritual Motion before it is begotten, than a *Twig* (in an absolute Calm,) can move and promote a *Wind*.

Object. Then why do we Pray?

Ans. We don't Pray Spiritually; we fall short of praying as we ought, if we Pray as the Gospel Discovers we ought, till the Spirit Breathes. We owe our whole Hearts to God in Prayer, as *Matt.* 22. 37. Commandment saith, *Thou shalt love the Lord thy God with all thy heart*: But we can't give our Hearts to God in a Case where God touches our *Fleshly* Interest, till he touch our Hearts by his Spirit, and alter the Carnal Frame of them. The *Pride* must be blown down,

A Warning from the WINDS.

down, before we are in a Gospel-sense Humble: *Self-Love* hear before we love the Lord Jesus Christ above all Creatures, Worldly Interests. Our *Wills* stamed before they Acquiesce and yield to God: So, that all our Faculties are *Passive* to the Spirit before we *Act* any thing [kindly].

The Light of *Reason* Unsanctified can discern *Natural* Things, the Natural Part of Religion; but it doth as often *Dispute* against *Supernatural* Religion; especially that Part of it, which depends upon the Holy Ghost to manage, in an equality with the Works managed by the Father and the Son. Now They did their Work without Man's Concurrence: Who ever did any part of Father's Work? Did ever any one *Elect*, or *Create* Himself? The Scriptures Demonstrate and Prove these to be the Works of Father. Did any Body ever go about the Son's Work of Redemption? And now must the *Holy Ghost* at last, who is God equal with the other Two, come off with Man's Help, when he is about Regeneration? Indeed, *Conversion* is the New Creature [Act] out of the Life of Regeneration by the Spirit of God. In a Regenerate Person's coming to Christ and Believing on his Name 'Tis an Act, that the Soul is enabled to do by and under the Assistance of the Holy Ghost, arising out of the Antecedent Work of Regeneration, which the Spirit always keeps intirely to Himself and can receive no Counsel or Aid from Man in it: Rom. 11. 35. *For who hath known the Mind of the Lord; or who hath been Counsellor? or who hath first given to him? For God hath concluded them in unbelief,* ver. 32. He hath shut them up as so many Prisoners in a Dungeon, after they had become not only Bankrupt, and so *soners*; but were grown Stout and Resolute, Stubborn and Hearted Sinners, and so put them into the *Dungeon*, in a Sense of Hell and Wrath, that he might *there* have Mercy upon them, and in upon their Souls, and *he* alone receive the Glory of saving them, as their Salvation is equally carried on by *Mercy* thro' the Hand of all Three Persons in the God-head, Father, Son, and Holy Ghost.

2. *Irresistibleness.* The Wind Blows without Controul, or Prevention by any of the Objects it Blows upon, why thus, *thou* canst not hinder the Holy Ghost in his Work of Regeneration when he is in with the Great Power of God, any more then *thou* canst resist him on with it. *Corruption* resists, 'tis true, but it can't resist effectually whilst the Spirit Blows stronger than that: He takes away Hindrances Effectually: The Corrupt Faculty also, by Reason of Corruption that Cleaves to it, Rebellet: Aye, but then when the Spirit intends a saving Work, he goes on, discharges the Faculty of its Corruption by Almighty Power, breaks in with Love, Majesty, and Victory at once; thus takes away the Cause of Rebellion.

Rebel

rebellion by Sanctifying the Heart, and the Heart comes to God
 ely: Then *Acti agimus, Volentes trahimur*, and we are a willing Psal. 110. 3.
 ple in the Day of his Power. When the Holy Ghost begins his
 Work, Nature sometimes is left to make a woful Stir against it. It
 ay be, the Work comes first with a *Thought*, a Conviction, what
 Miserable State am I in! What will become of [me] if *such* Prea-
 ing be True! Yet presently, A Man will *resist*; why should I be
 ought under by such Foolish and Ridiculous Fancies as once I
 ought impossible for a Wise Man to be ever overcome by? Then
 Nature seeks *Diversion, Company, Business*, (and if very Profligate
 and Flagitious) *Plays or Novels*; and concludes, I'll have nothing
 do with the *Melancholy* Points. Perhaps, another, who falls un-
 der the beginning of the Holy Ghost's Work, *Disputes*, Argues
 against Self, fetches Considerations from the *Heinousness*, the *Con-*
sequence, the *Number*, and other Aggravations of Actual Sins, or a
temptation, I have sinned the Sin against the *Holy Ghost*; or have
 stood the Day of Grace, and now 'tis too late: And therefore
 I shall go to Hell, and be damned unavoidably for my Sins,
 these are Struglings in Unbelief [against], and Oppositions [to]
 the Spirit's Work; but he overcomes all as soon as he is pleased to
 come in the Great Power of God: He Blows away all our Mists,
 utters our Fears, and loosens our Chain before he makes an End.
 lets in such a View of the Love of God as vanquisheth the *slavish*
 use, which the Soul had of the Wrath of God and his Majesty at
 ce: And when this Love is pour'd into the Heart, it makes the
 al yield to God, and yield it self up into God's Hand, and so the
 rit Blows upon the Soul irresistibly. He will go on to *Perfection*
 th his Work in thy Poor Soul, tho' he meets with abundance of
 position, yet he is God, and knows how to Encounter it all.
 ruption and Unbelief, that stand in his way, shall be effectually
 rded, and the Holy Ghost bears *all* down before him. If a
 nd comes and Blows Gently, 'tis stopt or diverted by any strong
 ing in its way: And on the other side of a *House, Barn*, or
 ll, there are little or no Signs of it appear; I, but if it comes
 sistibly, and Blows down a House, or what stands in the Way,
 there's a Passage thro', and the Wind effectually Blows of each
 alike. Why thus, So long as Corruption stands in its full
 length in the Soul, it makes Head against the ordinary Convicti-
 and Blowings of the Spirit of God: But if God once comes
 ay in Mercy, I will down with thy Corruptions; Here's Blind-
 in the *Understanding*, I'll Remove it; Here's Earthliness in the
 rt and *Affections*, I'll Purifie them; Here's Hardness in a *Stony* Ezek. 36. 26.
 rt in the *Flesh*; I'll give a *Heart of Flesh*, and 'tis done. Thus
 God comes to take away our Sinful Natures, the Imagination
 and

A Warning from the WINDS.

and Thoughts of the Heart are Ript up, and laid open by the serious Efficacy of the Spirit of God.

Job 37. 3.

3. *Voluntariness.* The Wind passeth thro' the Air with abundance of Freedom, Blowing where it Lists, *i. e.* The Holy Ghost, in Natural Winds, carries their Motion whither he willeth, and *rests it under the whole Heaven.* So the Holy Ghost in a Supernatural Way, where he Blows upon the Heart, doth it Voluntarily. There is nothing in the Spirit of a Man, or any External Cause drive him to it: The Spirit of God enters the Soul as a Free Agent; the *Father* nor *Christ* do not [force] him to his Work, but operates Absolutely without Compulsion from Them, or Conditions from Us. If God will Convert the Soul to Christ, it shall be done by his Free Grace.

(f) Monthly
Account. vol.
14. for the
Month of De-
cember. pag.
474. and pag.
488.

4. *Supremacy.* The Winds have the Ascendant of Things Below and being above them, can by the Supreme Hand that Acts the shake the Air by a Dominion over it. The late Dreadful Storm Blew in *England* and *Holland*; 'Ships were driven to the Northward upon the Coast of *Norway*; others Stranded (or run) upon the Coasts of *Prussia*, *Courland*, and the Island of *Gothland*, as I (f) find and in some other Places: Whereas a great many parts of the World felt nothing of it. Why thus, the *Holy Ghost* in breatheth on the Hearts of Men, sometimes under violent Convictions, and sad Sentence of Death in them for a Time, doth it in a way of Dominion, as it is his Prerogative to Blow upon whom, and to what purpose he Pleaseth, when he is about to Exalt God's Grace upon Man's Soul. His Great Design is the Advancement of the Soul, tho' he may call it in to this Honour thro' some foul Way and Weather. The Prince is Supreme in the Favours he Bestows; He is not under necessary Obligations to prefer whom he Affects and Chooses to be near him; but he will Exercise his Prerogative in the Favours he bestows, and shall not God in all his Persons do the same? When is God bound to Convert a Sinner, take away but his own Covering to do it? Or wherein is he bound to leave the Sinner under Condemnation, and not Convert him, having undertaken it? He was Originally Supreme to do [either] as he pleased: *He hath Mercy on whom he will have Mercy, and whom he will he hardeneth.*

Rom. 9. 18.

5. Plain Effects of Blowing; Thou hearest the Sound thereof. Sensible Effects discover the Operation of the Winds upon Passive Bodies. The Wind makes a great Noise upon Trees and Houses and against the Wall, Window, or Chimney where it Beats; by the Ear 'tis known at what time the Wind Bloweth, tho' the Eye, in the clearest Day, can discern nothing which causes the Motion: *So is every one that is born of the Spirit.* Take your selves and Compare your selves with your selves, yea, Compare your selves

others; and there's a *Sound* goes along with the Holy Ghost's breathings; it sets you and others too a *Discoursing* of the Matter. If you Compare your selves with your *selves*: The Spirit of God comes in his Work, and quickens up the Air of the Word, that as it were before Dead, and you presently hear a *Sound* of threatnings, and a *Sound* of Promises. Now the Terroures and Majesty of God are ready to Fright you; the Threatning makes a loud noise, the *Letter kills*; by and by the Promise comes with a comforting, upholding Sound, and thou hear'st a Whisper of *Everlasting Love* to thee Breath'd in the *small, still Voice*. This, sometimes, Jer. 31. 3.
before *Establishment* in Christ, brings you under *Fear*, and sometimes under *Hope*: That perhaps you can scarce fix your own Conclusions whether the Work will end in Hell or Heaven. 2. If you Compare your selves with *others*, who have not the same Work wrought: Well, they hear a *Sound*; there's a Sound of *Zeal* when You are brought forth; a Sound of *Boldness*, when You stand up for Christ; a Sound of *Holiness*, when You appear for the Purity of Reformation; a Sound of *Order* in the [way] of cleaving unto Ordinances, when You plead for the *Pattern* of the Sanctuary: They hear a great *Noise* about these Things, when You stand up for the Doctrines of the Gospel, (I mean while you are doing it under some begun Work of the Holy Ghost's Work, the Grace of God above Nature, the Work of the Spirit and Experience of it upon your Hearts) laying it open to God's Glory, and telling it in the *Gates of Psal. 9. 14.*
Daughter of Sion with your Lips, whilst the Holy Ghost is Breathing on your Souls; this comes on with a *Sound* through the
6. Yet *Mystery*, and Secret Influence in the way of it; in the Cause and Issues thereof. *Thou canst not tell whence it comes, nor whither it goes;* John 3. 8.
every one that is born of the Spirit. For notwithstanding all this and, in thy own Soul, yet till there be *Light* as well as *Noise*, thou canst not tell how 'twill end, whether in Heaven or Hell. Yea, the World, (for *their Sound*, speaking of the Apostle's Doctrine, in which Men were *born of the Spirit, is gone forth into all the Earth, and Rom. 10. 18.*
Words unto the end of the World; they) think it all rises from *Enthusiasm*, for they don't know whence it comes; and will run on in *Destruction*, till Men have lost their Wits; *for they know not whither it goes.* And indeed under the *hidings of God's Face*, the New-
Job 34. 29;
themselves do not know what will become of them; they evidently feel something on their Hearts they never bore before; there's a *Burden*, there are Fears, but whether they arise from unacknowledged Guilt? And whether they are leading them to Condemnation? Whether the Spirit came from God? or whether it was not a meer deceiving of Themselves? They don't presently know

how to Determine. 'Tis the Spirit of God in more Time Light must discover all the Secret. Just as in a Storm, so is it in Afflicted Conscience; in the Storm, one can't tell out of what Sea *Chambers of the South*, or other Point of the Compass, the Wind generated, and thro' what Door in Heaven it comes: Then afterwards in the *Calm*, who can tell, whither 'tis gone, when the Master's spent, which the Holy Ghost makes Use of in Blowing his Winds? Or what's become of it? So when our Sins are home, 'tis a great Secret (at first) whence such a Mighty Power should arise? Some are ready to Ascribe it immediately to *Word*, to the *Minister*; but 'tis from *neither* without the Spirit: When our Sins are Pardoned, and all the Terrours of Conviction wrought off in the *Calm*, and Sun-shine of God's Presence, *Health of my Countenance*, says David, *and my God*; what's become of them? When the Soul feels Peace, Joy and Quietness in *living*!

Thus I have laid open that clear *Resemblance* there is between the Winds Blowing, and the Holy Spirit of God's Breathing: Augmenting it out of the Text; let me do it more briefly by a short Comparison of other Texts.

Look into that Place, *Gen. 8. 1. God made a Wind to pass over Earth, and the Waters asswaged*; only first, *God remembered Noah, and every living thing, and all the Cattle that was with him in the Ark*. What of the Cattel? Not so much in a *common* Relation to Man's Use, or considered as part of his Estate in Goods and Propriety: But in a *special* Relation to the Son of God, made Man, the *Man Christ Jesus*, the Sacrifices of the *Herd and Flock*, which more especially typed him out in the *Burnt-offering* of Atonement, and Propitiation by Christ, *once offering up of himself*, made for Sin: Of which Cattel, together with other clean Beasts, *Noah* took and Sacrificed at his coming out of the Ark, and was by *Faith in Christ* accepted of God to take away the Curse, and send a Blessing: For he would not take away Sin by Flood of *Water*, tho' he had taken away the Persons of the World so by a Flood of Rain, but would do it by the Blood of his Son in the *Everlasting Covenant*. Well, then it follows, *And God made a Wind to pass over the Earth, and the waters asswaged*. A Wind the Text means a *Natural Wind*, that had such Mastery over the Waters, as *asswaged* them, and caused them to return from the Earth continually: Which Blowing upon the Waters to a daily abatement of them, doth admirably set forth the Operations of the Holy Spirit upon the Hearts of them he Sanctifies. He doth it by the Wind of his Spirit in some Analogie to, tho' in a Transcendent way above, the Natural Winds that Blow. We are Born in our Sins and Corruptions, and when God comes to take us out

Job. 9. 9.

Psal. 42. ult.

1 Tim. 2. 5.

Heb. 10. 10.

Gen. 8. 20, 21.

Heb. 13. 20.

Condition by the Holy Ghost; (to whom the Glory of that
 belongs, that he may work conformably to the Pattern of the
 Father and Son in our Salvation) God doth send that same Spirit
 comes down upon the Heart as a *Wind*, to Blow off and carry
 the Corruption in it, and thereby lets in the Glory of Christ
 into thy Soul beyond what thou ever hadst by Nature. For, as
 the Old World was drowned by a Flood, and then that Flood
 was dried up by a Wind; Thus Sin, which overwhelms Man's Nature,
 prevails to drown all our Faculties, corrupt our Souls, putrifie
 our Hearts, and infect our whole *Frame* with the Slime and Conta-
 mination, is asswaged and abated off the Heart by the continual Blowing
 of the Holy Spirit on it. Sin hath broken out upon us, and breaks
 forth from the Fountain of Corrupt Nature in us, like Waters that
 gush out abundantly, as was said of *Jerusalem*, Jer. 6. 7. *As a Foun-
 tain casteth out her Waters, so she casteth out her wickedness: The
 Rivers of the great deep, casting out their Waters, and the Win-
 ds, or Cataracts of Heaven being opened, did pour out such a Flood
 of natural Waters, as drowned the whole Earth, notwithstanding
 that it hath been (*) Philosophized to the contrary. So Adam's Sin,
 the Fountain Sin, breaking in upon us hath overflowed all our Fa-
 culties, broken all the Bounds of Vertue and Goodness that can be
 against it by any Holy Examples, and hath over-run all the
 precepts of Morality, overflowing the most Conspicuous Actions of
 our Lives; as the Waters of the Flood did * the high Hills, that
 were covered under the whole Heavens; so covering them universally
 with Defilements in the sight of God: Now as a Wind came forth,
 and asswaged one, so the Holy Ghost comes forth and continually
 blows, till he hath abated, lessened, and even at our Dissolution,
 entering into Glory, working in the fulness of Christ's Merito-
 rial Blood, hath quite destroy'd the other.*

Gen. 7. 11.
 ver. 21.

(*) Non appa-
 ret profecto un-
 de tam vis &
 copia aquarum
 existere potue-
 rit, absq; nova
 procreatione no-
 vae alicujus ma-
 teriae quod The-
 ologorum scholae
 haud facile ap-
 probant. Et
 paulo post—
 si enim verum
 est quod Aristo-
 teles & Philoso-

Ant, cum ex aere sit aqua, propter illius raritatem & hujus densitatem, aeris materiam in decuplum as-
 sumere, certe vix aeris tota inferior regio potuit his tam copiosis imbris esse satis. Dissert. Pro-
 p. Diluvii Universalitate. pag. 8. 10.
 Gen. 7. 19.

as Winds and Water generally Accompany one another in
 the goings of Nature, so the Operations of the Holy Ghost
 are described under each Similitude, go together: Tit. 3. 5, 6. Not by
 works of Righteousness, which we have done, but according to his Mercy
 toward us, by the washing of Regeneration, and renewing of the Holy
 Spirit, which he (the Father) shed on us abundantly thro' Jesus Christ
 our Saviour. The corrupt Waters, and strong Tide of Sin being
 washed off by the Spirit, as a Wind, and then the Heart washt by the
 Spirit, as by clean Water. Compare also (to set forth this

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Joh. 1. 14.

Analogie between Wind blowing on Bodies and the Holy Ghost breathing on Hearts, *John* 20. 22. *he breathed on them, and said, receive ye the Holy Ghost*, as much as to say, as this Breath and Motion of the Wind Blows on your *Faces*, and gives you a sensible Pro Motion and Operation from my Humanity on the outward Man, shall the Holy Ghost descend in the Communication of him from Father, by Vertue of my own Oneness with him, saith Christ, being *only begotten of the Father*, in my Divinity, and shall Breathe upon your Souls, both in *Apostolical Gifts*, as my Witnesses, and in *Consolation* as you are made Gospel-Believers. Thus we see how all this unto the Soul is set forth by breathing in the Face, and stirring the *Naturally*, that they might have some Conceptions from thence *Supernatural* Breathing of the Holy Ghost upon them; so much the *First* Proposition.

2. Prop.

2. Prop. The Supreme Ordination of the Stormy Wind is eminently concerned to fulfil God's Word; see *Psal.* 148. 8. *My Wind fulfilling his Word*: An Excellent Passage in the *Bible* Prayer for the Day, and composed for the Use of the *Nation Church*. This Place in the Sacred Writings is connected with our Terrible Meteors, as *Fire, Hail, &c.* which are in themselves of very destroying Nature: But the main thing is to open, how *My wind doth fulfil God's Word*? It must be some *Particular Stormy Wind*, and *such Wind* too as carries with it a *Particular Commission* to serve the Ends of the *Gospel*; and more-over, as *this* comes under the *Particular Prediction of the Word*, which is now *my Word* to lay open. For, I could never Understand by any Instance of the *Old Testament*, that this Word was [accomplished] in the *Old Bible*; if he will see it made Good, he must look into the *Christian's Bible*, which Comprehends *both Testaments*, and take out the Accomplishment thereof in the *New Testament* from the *Old*: And this *Two ways*.

1. In Relation to *Christ*.

2. In Reference to the *Holy Ghost*.

For I doubt not but the Wind Prophesied of, as *fulfilling Word*, was mentioned in this place with a more especial Designment to Glorifie *Christ*, and to Glorifie the *Spirit*, and both from the *Father*.

In Relation to *Christ*, to Glorifie the Son of God. I prove it from the Old and New Testament Compared. The place I insist on in the Old Testament is, *Psal. 107. 23, 24, 25, 26, 27, 28, and 29, Verses.* They that go down to the Sea in Ships, that do business in great waters; These see the works of the Lord, and his wonders in the Deep; he commandeth and raiseth the stormy Wind, which lifteth up the waves thereof; they mount up to the Heaven; they go down again to the Deep, their Soul is melted because of Trouble: They reel too and stagger like a drunken Man; and are at their wits end. Then they cry unto the Lord in their Trouble; and he bringeth them out of their distresses; He maketh the Storm a Calm: so that the Waves thereof are quiet; with which take in the 30th Verse, Then are they glad, because he is quiet, so he bringeth them unto their desired Haven. That all this stormy Wind and Weather, fulfilling God's Word, is peculiarly important in Relation to *Christ*, when he was in this World, and with his Disciples in the Ship, and not meant of Sea-men and Naval Affairs in the general, under the common Providence of God towards the Sons of Men, and at any time alike, as *Interpreters* shuffle it off, will be most evidently seen by comparing all these Verses with part of the History of our Lord *Christ's* Times. See *Luke 8. 22, 23, 24, and 26. Verses.* Now it came to pass on a certain day, that he went into a Ship with his Disciples, and he said unto them, let us go over unto the other side of the Lake, and they lanch'd forth: But as they sailed, he fell asleep: and there came down a Storm of Wind on the Lake, and they were filled with Water, and were in Jeopardy. And they came to him, and awoke him, saying, Master, Master, we perish: Then he arose, and rebuked the Wind, and the raging of the Water, and they ceased, and there was a Calm. And he said unto them, where is your Faith? and they being afraid, wondred, saying one-to another, What manner of man is this? for he commandeth even the Winds and Water, and they obey him. And they arrived at the country of the *Gadarenes*, which is over against *Sallee*. Now, that the Truth of this Thesis may appear, to wit, of the Supreme Ordination of the Stormy Wind in *Psal. 107.* to fulfil part of the Prediction in *Psal. 148.* by the particular accomplishment in *Luke 8.* I prove, 1. By *Parallels*, and 2. By clearest Arguments deduced thence.

THE

I. THE PARALLELS.

PSALMS CVII. xxiii.

They that go down to the Sea
in Ships, that do business in
great Waters.

Verse 24. These see the works of the
Lord, and his wonders in the
Deep.

Ver. 25. Former part, For he com-
mandeth and raiseth the stormy
Wind, &c.

Ver. 26. Latter part, Which lifteth
up the Waves thereof.

Ver. 26. Former part, They mount
up to the Heaven, they go down
down again to the depths.

Ver. 26. Latter part, Their soul is
melted because of trouble.

Ver. 27. They reel to and fro, and
stagger like a drunken Man,
and are at their wits end.

Ver. 28. Then they cry unto the
Lord in their trouble, and he
bringeth them out of their dis-
tresses.

Ver. 29. He [maketh] the Storm
a Calm, so that the Waves thereof
are still.

Ver. 30. Then are they glad, because
they be quiet; so he bringeth them
unto their desired Haven.

LUKE VIII. xxii.

Now it came to pass on a cer-
tain day, that he went into a
boat with his Disciples: and he
went unto them, let us go over unto
the other side of the Lake: And he
launched forth.

Ver. 23. But as they sailed,
he fell asleep: and there came
a storm of Wind, &c.

Ver. 23. Part, And they were
in jeopardy with Water.

Ver. 23. Last words, And were
in jeopardy.

Ver. 24. First words, And he
came to him.

Ver. 24. (all the rest of the words)
and awoke him, saying, Master,
we perish. Then he arose, and
rebuked the Wind, and said,
Raging of the Water: and it
ceased, and there was a Calm.

Ver. 25. And he said unto them,
where is your Faith? and they
being afraid, wondered, saying
one to another, what manner of
man is this? for he commandeth
the Winds and Water, and they
obey him..

Ver. 26. And they arrived at
the country of the Gadarens, which
is [over against] Galilee. Com-
pared with the Proposal first
made at Ver. 22. Let us
go over] unto the [other side] of
the Lake.

In these Parallels there are clear *Arguments* to prove the particular Application of this Stormy Wind (in the places brought) was assigned by the Holy Ghost to fulfil his Word concerning *Christ*.

1. *Arg.* 'Tis they that go down into the Sea, who are said to be [They] that saw his Wonders in the Deep; that saw them so to Acknowledge them to be the Wonders of the [Lord]: But common Seamen in all Ages, going down upon common Business, do not see God's Wonders in the Deep, so as to acknowledge them to be the Wonders of the Lord: No, rather than so, they are

with all *Unrighteousness*, with Atheism and Ungodliness, and with Religion and true Godliness; they try in a Storm to do as well as they can for themselves, and there's an End. The

of this World, Satan, so blinds them, and deeply bewitches their hearts in getting Riches by going to Sea, that they see little of God, by abundance of bad Weather, whereby Ships are sometimes Sunk, Men (most of them) lost, and sometimes Stranded, the Men

of them) saved, in a Storm. They don't see the common Storms and Waves they pass thro' to be God's Work, but Nature's Productions; and so turn over all, which they usually behold at

to meer Chance, and their grand Idol, *Fortune*. And without Doubt this is an open Truth; tho' I am very sensible there is

and Blood in the World, will cry out, this is *Uncharitable*: whereas indeed it is Uncharitable for a Man to say it is Uncharitable, it being known to be a Truth. Now on the contrary, to see

Works of the Lord, and his Wonders in the Deep, is to see he Commands the Storm, to fall on the Disciples at such a

in such a manner, upon such Company in the Ship, and to see a Man present, (peculiar to the Disciples at Sea, who saw and him to be God manifest in the Flesh) and with a Word stillen-

the Winds, and stilling the boistrous Agitation of the Waters. is seeing his Wonders in the Deep; which common Seamen

saw in their Lives, (Scripture-Instances excepted). Now let Wise Men Judge, whether the Disciples in their Passage over the Gadarene-shore, even these Disciples of our Lord, did not see

Works of the LORD, and HIS Wonders in the Deep? *Arg.* Christ's over-ruling all the Business first intended in the

and cutting their Voyage shorter, that a Storm overtaking in a short Voyage, might more sensibly work on them to a

arning, that it was fulfilling the Scripture, and so manifesting own Divinity. They that go down to the Sea to do business in great

with, Now it came to pass on a certain day, that he went into with his Disciples; and he said unto them, Let us go over unto the side of the Lake. 'Tis clear enough they went to do business in Waters, and probably at their ordinary Trade of Fishing. (which

some-

Rom. 1. 22.

2 Cor. 4. 4.

1 Tim. 3. 16.

sometimes after their Conversion to Him they Practised; (see L. 5. 4, 5, 6. *John* 21. 13.) Now it was after this, when they were into the Ship, that Christ saith, *Let us go over unto the other side of the Lake.* 'Tis plain, that these Words Recorded so distinctly the Evangelist point to *distinct* Heads of Matter, the Lord Christ in the [latter] Clause, resolving to take them off from what Business in those Waters they might aim at in the [former] Clause, and put the Ship wholly upon Lanching over to the *other* side. So, that they did not go far to Sea; this might have expos'd them all (in a long Voyage). They went but over to the *Gadarene-shores*, to lay at Hand; and yet before the Ship could work off so small a Voyage, a storm meets them, the Storm intended.

3. *Arg.* The Lord's *commanding* and raising the Storm, is equivalent to the Holy Ghost's meaning, that there *came down* a storm of Wind: Storms are more Naturally said to *arise*; so elsewhere there *arose* a Wind; but here, the Holy Ghost was not contented to say, it *arose*, but *came down* to fulfil that Word about a stormy Wind more directly, and answered *each* of the Expressions the *Psalms*, the Lord *commandeth* [and] *raiseth the stormy Wind*, [both]. Accordingly, *Luke* Expresseth it, there *came down*; and *Matth.* there *arose* a great Tempest; to shew, that it was the same Lord who, in his Humanity was asleep, that in fit Opportunity might come and wake him, and then cry unto the Lord, did, in Divinity, which never Slumbers nor Sleeps, Command that *the Wind to fulfil his Word*. He who Commanded it as the Son of God was then Gloriously in Heaven, according to *John* 17. 24. *Father, I will that they also whom thou hast given me, be with me where I am.* And that was in [Heaven], where he then was only as the Son of God, and not as *Mediator*; and this whilst as *Son of Man*, or in Humanity, he was humbled there among his Disciples, and in the Ship asleep, and ready to be wakt up at their Call, (as the *Psalms* in the *Psalms*, which the Holy Ghost points to him by, *press*) *Awake O Lord, why sleepest thou, arise, cast us not off ever.*

Psal. 44. 23.

4. *Arg.* There is very little Described in all this Storm, what may be reckoned a common Matter; but there was nothing told in the *Psalms*, but was particularly Accomplished in this stormy Wind relating to Christ: The very *lifting up of the waves to melting of their Soul*; tho' they had Christ with them, is expressed by their *being in Jeopardy*. The Waves did mount up, over, and fill the Ship's Deck with Water: The Water of the Sea could not but flow in upon them in this extraordinary lifting up of the Waves thereof, till they were in very great Danger of drowning by the sudden sinking of the Ship under the vast Pressure of the Waters.

Arg. There was never so Distinct and Circumstantiated a crying unto the Lord in any Storm at Sea as this: Their crying was to one whom they knew (out of the Temptation) to be the Lord, who Tabernacled in Flesh. This was done under notable and singular Circumstances. I take Notice of the Special Providence of God in this Case, which obliged them to cry unto the Lord: As the Case was Urgent; for thro' the Motion of the Ship by Winds and Water, these Disciples reeled to and fro, and staggered like a drunken Man, and were at their wits end: So the Lord had Order'd that in this great Distress of their's, Himself would be at Hand; the Lord Christ would be among them, and in Company with them on the Deep; otherwise, if they had cried in their Distress, they would have uttered their Cries rather to God, in the common Notion of Divinity, or Godhead, than have taken any Notice of his Son, the [Mediator]: And this is as Men had generally done all along, as too many (I fear, that call themselves *Christians* and *Dissenters* too) continue to do unto this Day. But now in this Distress they had the Lord with them, and knew to whom to go; they awoke and awake his Humanity, and cry unto the Lord, that they might not perish. *Lord save us, we perish*, as *Matth. 8. 25.* in which there is a direct fulfilling of the Scripture, and that in Relation to *Christ*, the means of Stormy Winds: They cry unto the Lord in their trouble, and are not afraid of his Majesty, his Glory being laid aside, and the Infirmities of our Flesh upon him: Hence they have no Scruple of it to come and awake him, saying, *Master, Master, we perish.* They go to this Master and Lord, very Familiarly, being indeed with them in the Form of a Servant; as one they knew they might have Freedom with, and venture on with as much boldness, as a Privileged Servant useth, when he goes with his request to any meer Master; and in this Familiarity they come in to him and awake him with their Urgent Cry, saying, *Master, Master, we perish.*

Phil. 2. 7.

To this may be added, *And he said unto them, where is your Faith?* and they being afraid, (afraid they had displeased Christ, for want of Faith) could not Answer him a Word, for Fear he would take Advantage of their Unbelief; yet joyful at the Calm, could speak to another, *What manner of Man is this?* of Man? For they had not yet discerningly Acknowledge his Godhead: For He (the Lord, tho' they address'd to him as the *Man*, what manner of Man was he?) commandeth even the Winds and the Water, and they were calm.

Arg. The bringing them out of their Distresses, in the Commotion of which, some things are Extraordinary. One Distress was the Wind; well, he Calms it, and brings them out of that Dis-

D

stress:

A Warning from the WINDS.

strefs: Another Distress was the *Waves* raised up by that Wind in the Jeopardy of their Lives, by sinking the Vessel under them, when the Ship was full of Water. Well, These he stills too: *He rebuked the Winds, and the [Sea], and there was a great Calm.* In other common Cases of Storms at Sea, after the Winds are blown down, the Waters continue raging; whereas in this extraordinary Instance of Stormy Wind fulfilling his Word, and the only Instance wherein the Prophecy, *the Waves thereof are still* at his making the Calm, is admirably fulfilled; Lo! here in an Instant both Winds and Water obey his Word, and a Calm in both brought about by Miracle. A third Distress, they were in, might be thought of their being still at Sea, upon this great deep, (for Luke calls it a Lake, Matthew calls it the Sea, chap. 8. ver. 24. 25) and O! what if another Storm should come, and put us into a new Fright again; Why lo! He bringeth them out of this too, by bringing them unto that opposite Shore they first * desired (upon the Appointment of their Master for them) to arrive at: So he brought them to their desired Haven: And all this effected in the Way of accomplishing the Scripture, which saith, *Stormy Wind fulfilling his Word.*

* 'Twas a Haven more desired too, because they had so grievously felt the Storm.

Isa. 40. 22.

Luke 21. 25.

To conclude, by way of Recapitulation, when I consider especially. 1. The Sailing of the Disciples; they did not go a long Voyage, but just cross a narrow Arm of the Sea to t'other side. 2. The Efficient, the Lord; made out by the coming down of the Storm upon the Waters, intimating it came by a special Ordination and Motion of Him, who *sitteth on the Circle of the Earth*, as well as came down *quoniam*, a Descending of the Fumes of the Air in the invisible Generation of the Winds: And 3. That the Winds are not only Calm but the Waters too in an Instant by his Miraculous Power, beyond what is ever seen in ordinary Instances, an Agitation of the Waters usually continuing with the Sea, and the Waves roaring, after the Storm's over: All these things, I say, put together, weigh with me in the Proof, that the Holy Ghost, by the Psalmist, aimed at a higher matter than common Sailing in the ordinary Business of Merchandize of the Waters, as promiscuously falleth out to Mariners at any time, or among any sort of Men on the Deep; and argues, that he was fitting a Portion of Scripture to receive its Accomplishment in such a way as should prove to *who so was wise*, and observe these things, ver. 43. that *Messiah*, according to all Scriptures of the Old Testament was indeed come, and, that the Jews ought to Believe on him, and Embrace him.

2. The other Branch of this Proposition, is, that the Supreme ordination of the Stormy Wind, is also eminently concerned to fulfil God's Word, in Relation to the Holy Ghost. For, as God's Word before had Described the coming of the Holy Ghost upon the Jews, to Breathe upon their dry Bones by Wind, and that from the Four Winds: So the first Accomplishment of this was at Jerusalem, under the first Effusion and giving of the Holy Ghost; and therein pointed towards a further fulfilling it, till it came up to the resurrection-state of the dry Bones of the whole House of Israel. The place is, Acts 2. 1. 2. And when the day of Pentecost was fully come, they were all with one accord in one place; and suddenly there came a sound from Heaven, as of a rushing mighty Wind, and it filled all the House where they were sitting. The Greek reads it ἤχος ὡς ὡς πνεύματος ῥιζίζης; the Sound as it were of a mighty Blowing acted, or tried, to wit, by a Superior Operation than the Natural Blowing could it self arrive unto. Thus, the Holy Ghost made use of a strong Agitation of the Air, as in the Motion of Stormy Wind. Now (u) Dr. Lightfoot from the Adverb ὡς ὡς glosses it thus: It was the Sound of a mighty Wind, but without Wind: So also Tongues like as of Fire, but without Fire. True, without Fire Man's kindling, but yet Fire of the Holy Ghost's sending, and under his restraining Management, and of such Properties, as, to the effect, resembled Fire; Resembling Properties, tho it had not the Material Properties of culinary Fire. So, tho' a rushing mighty Wind, it was no ordinary [common] Wind; but I look upon it to be a true Wind notwithstanding; a Wind from the Four Winds; yet, cause to serve the ends of the Gospel, was Evangelically Breathing in a preternatural Flation of the Air, and still under the Resemblance of a Natural Wind; However Elevated beyond the Natural Properties thereof, and so brought in with an ὡς ὡς, as to distinguish it on one Hand from what was common in the ordinary blowing of the Wind; so on the other, to Elevate it above the preternatural, in the supernatural Spiration of the Holy Ghost himself, and his distinguishing Residence upon the Twelve Apostles; setting forth some Analogie in the Spiration between the Wind and the Spirit; not that the Resemblance is in the same Subject, for the Holy Ghost breathed in the Air as he Breathes on the Heart, or on the Heart as he Breatheth in the Air; One is Natural, the other Supernatural and Gracious; but in Two Subjects, as so something Analogically by breathing on the Heart, as the Wind doth Naturally Breathe upon Gross and Material Things. when he is Compared to Water, (I am speaking of the Holy Ghost) he is spoken of above it, and so when spoken of under the

Ezek. 37.

(u) Works:
vol. 2. Folio.
pag. 643. (ad
loc.)

A Warning from the WINDS.

- Similitude of *Fire and Winds*, he is spoken of still above them. here we see the Foundation of all *Spiritual Teaching* was first in a *rustling, mighty Wind*; and in this Dispensation, Stormy W did eminently fulfil God's Word by a Miraculous descending of Holy Ghost with *Cloven Tongues*, divided answerably to the Apostles speaking to People of *several Nations*, in their own several Languages, there at *Jerusalem*, on the Day of *Pentecost*; which was Fifty Days after his Crucifixion, or Gospel-Passover, as Sacrifice for us upon the Cross; Ten Days of which Fifty were after his *Ascension* into Heaven, the Holy Ghost keeping the same Order of Time in the matter of *our Passover sacrificed for us*, as when under the Law these *Fifty Days* had been observed in dedicating the *First-Fruits* to God, and that was Fifty Days after the killing of the *Passchal Lamb*. The Ceremony of it arose from the Day of Offering the Sheaf of the First-Fruits, *Levit. 23. 15.* whence it came to pass that as Fifty Days after their Passover, the Sheaf of the First-Fruits was offered up to God; so Fifty Days after Christ our Passover's Sufferings, the Elect gathered at *Jerusalem*, and consisted of *Jew and Gentile*, are Converted to Christ, and so made a *Sheaf of the First-Fruits of the Nations*, who were to be brought in later, to make up the *Gospel-Harvest*. And this is the Account of the Day of *Pentecost*, or the Day of *Fifty*, upon this Occasion.
- 1 Cor. 5. 7. 3. Prop. Wicked Mens Slighting and Reproaching the Word of the Holy Ghost by sinning against the plain and open Effects of his Work, discovered in such as are *Born of the Spirit*; tho' the Wicked do not feel this Motion and Power of the Holy Ghost on themselves, is a most provoking Sin before the Great God. *Acts 7. 51. Ye stiff-necked, and uncircumcised in Heart and Ears, ye do always resist the Holy Ghost, as your Fathers did, so do you.* 'Tis plain, that the Power of the Holy Ghost in his Operations on the [Word], was made it the *Truth of God Doctrinally*, in the way of Rebuke; but not meant of the Holy Ghost in his Operation on the [Heart] of those Stiff-necked, to make it the *Power of God by the feeling Experimentally* in the Conviction of Sin, and Manifestation of Grace and Love. For, 1. *Stephen* goes over a Brief Narrative of the Dealings of God with the Church of the Old Testament from *Abraham's Time to Christ's*; the [matter] of which had been all inspired by the Holy Ghost, and Penn'd down by the Prophets, as *Amannenses*, in the several Ages along, *Holy Men of God* have been spoken, as they were moved by the Holy Ghost, as *Peter* speaks. 2. *Stephen* was full of the Holy Ghost to Recapitulate and Urge the *Sacred Story*. But each of these things were *Extrinfecal*, or [without] the Heart of those Stiff-necked and Uncircumcised in Heart and Ears. The Holy Ghost Breathed *Testimonially* before them, both in the Old Testament
2. Pet. 1. 21. As 6. 3.
- John 3. 6.

on the Prophets from *Abraham* to *Christ*, and in *Stephen's* taking it up and repeating it; and not influentially upon the Mind of the obstinate and murderous *Jews*. So *Isa. 63. 10.* Their Fathers (whom *Stephen* refers them) had been such another Hard-hearted, rebellious Generation: *They rebelled and vexed his Holy Spirit; therefore he was turned to be their Enemy, and he fought against them.* Thus he had been with them in their Carriage at the Red-Sea, and in the Wilderness, after God had brought them out of the Land of Egypt by his Servant *Moses*; in so much, that for their Disobedient Carriage to the Holy Ghost, *He was turned to be their Enemy*; that he was turned from all his Friendly Dispensations they had outwardly shared in and partook of alike (speaking of that mixed Multitude, which came up out of the Land of *Egypt*) and was turned into hostile Dispensations; and, after a great Instance of his Goodness that saved them out of *Egypt*, did carry it with very much Severity and Destruction towards them, as an *Enemy* would do; and the latter words clear it, *he fought against them*; the meaning is, judicially, in severe Judgments; and all consistent enough with his unchangeable Love to the *Elect* among them, saving these Eternally, tho' he cut them off Temporally; As for the rest, they all went down to Hell for the same Provocations, as soon as Justice took them out of this World.

Now to bring it down to our own Case, here in *England*, nay, in *London*, *Bridge*, and other places Particularly; I enforce it upon Men, That in as much as under the *Gospel*, (for we dwell in a Nation and Places where the *Gospel of Christ* comes) Men live in the Light of a far greater Measure of Light and Opportunity to Exalt in the way of Salvation he hath shewn, than was afforded to People under the Old Testament; and yet if They under Their Influence of the Spirit, rebelled and vexed that Holy One, and likewise were punished for so doing; How much more sorely do [we], who have our Measures attained, provoke him? Do we not expose ourselves to be punished by him, and that by Corporal Judgments, (for we too are in the Spirit's Hand) because Men are so Hardened and obstinate, that his Spiritual Judgments in giving them up to their Lusts, (as hardness of Heart, *Atheism*, *Blindness*, and *Unbelief*, sinning against plain Demonstrations of the Spirit) are not regarded by them?

How sad is it, meerly because there are many *Enthusiastical* Preachers, for any Learned Persons of the Christian and Reformed Church to speak or write against some Particular Works of the Spirit in the Souls of the New-born, in their Ungodly Ways either of denying or denying them! The Spirit could never endure to be treated thus by Men at this Bold Rate. I am sure I find it a great Relief to my

- my Thoughts to remember the Approaches of the Day of Judgment wherein this Controversie about the Works of the Spirit, (all others of that Nature) shall be ultimately determined by Lord Christ, and judged according to the Gospel, not according to the Light of Nature, as Men by their Doctrine of Co-operation Passives, have in Ungodly Speeches Provok'd him. That Determination of it is now a Consolation to [me], to take Note that there shall be called forth the *Illustrious Souls* of one Hand, God's little Ones (that could do nothing *Spiritually* till God put the *Holy Spirit* within them) his poor, despised *Worms* on the other Hand, upon the points of his Grace: And for that Judgment do, thro' Grace, hope and patiently wait in the *Righteousness* of Christ, to hear and abide the Trial: If this had not relieved Mens injurious Treatments of the Holy Spirit had pressed me to measure, having otherwise, not been able to keep within due Bounds to see him thus Affronted. And indeed, one of the greatest Strains and Trials I have ever met with in the Body, next to the Workings of Corruption I have felt in my own Soul (for, I except nothing that hath been dear to me of this World's Comfort hath been, to observe the *Abuses* and *impudent Reflections*, that have been cast upon the *Holy Spirit*; my Spirit hath been burdened Lord Christ knows it, and will one Day bring this forth as a Testimony to lay it open) not only to hear, but to behold what hath been written against the Holy Ghost. For alas! 'tis not only in many of Audience Abroad, but in Reading at Home: The Clamour got within the Lines and Walls of my own Study. 'Tis not the Luxuriancies of *Academick Youth*, which this Thirteen Years have observed to be miserably exposed to Temptations in this Place as breaking the Sabbath, disturbing the *Conventicle* (as they call it) wandering from their own Places, for want of Government in the Learned Guides and Instructors, to enquire into their *Motions* and *Manners* on the Lord's Day, as Men believing they must shortly give an Account to our Lord Christ for their Charge; (and a heavy Account they have to make for it) But Men of great Reputation and Influence for Learning; beyond what I know in this Day, to have laid the *Foundation* for that New and *superadded* Controversie which is cast upon the Works of the *Spirit* by the risen and renewed Generations. And, because I will not Amuse my Reader, I produce some Passages: There is (*) one tells me, "That the Aids of the Holy Ghost are only Assistances to us, in the Use of Natural and Artificial Means; I will undertake, (says he) to prove, and from thence it will evidently follow, that Learning and hard Study, and Premeditation, will soonest purchase the Gift of Prayer, and a certain use of the Assistance of the Spirit."
- Rom. 2. 16.
- Gal. 5. 5.
- 2 Cor. 1. 8.
- (w) Bp. Jer. Taylor's Polemical Discourses. Edit. Lond. Folio. 1674. Pag. 4.

my this; For that admirable Conclusion of his own Prayers, *thro'*
Christ our Lord, doth, if understood, lay the Foundation of
 Gospel-praying in the Efficacy of Christ's *Blood*, the Spirit hel-
 ping our Infirmities in Prayer: As that Blood was once *shed*, and is
 continually *Pleaded* by the Mediatour for us. Sure I am, if the
 Word of Christ doth not more influence me by the Spirit of Prayer,
 than *Labour*, hard Study, and Premeditation, Why do I use that
essential Phrase thro' Jesus Christ our Lord? For I know not how
 to Expound it, than by *that Phrase* like it, *It is God that wor-* Phil. 2. 13.
in us both to will and to do of his good Pleasure. Beside, what a
 Ground should I have for Trust in that Blood to *justify* me to
 God, which can't teach me to *Pray* to him a Thousand times better
 than my own Studies and Labour can direct me! And I Confess it,
 God's *Glory* and my own *Self-insufficiency*, that I *Preach'd* the Sub-
 stance of this Sermon by the same Gift of the Holy Ghost by which I
fully pray to God. (*) *Another* invidiously loads, "The Promise
 of a new Life, the Work of the Spirit of God in the Heart of every
 Saint of His; which, (he tells us) consequently Superfedes the
 Use of all external Ordinances to such, even of the written Word
 of God it self contained in the Canon of Scripture. Sure I am,
 whatever the *Dr. Himself*, (who died *Apr. 25, 1660.* as his
dear Friend, the Learned (†) *Bp. Fell* of *Oxford*, who wrote
 his *Life*, informs me) might apprehend of this Nature from divers
 Experiments before of his own Observation; yet his Survivors might have
 been Ashamed long after the Experiment in 62, to Reprint the
Order, supposing no other Argument had appeared to Confute
 the *Two Thousand Lights*, notwithstanding *Publick Extincti-*
 ons which were more *privately* held forth to the *written Word*, and
 the *Ordinances* of Christ, as our Lord had left them, without any
 of the Modern Innovations then imposed: And yet all these Men,
Madmen excepted, Doctrinally maintained the Passive Work of
 the Spirit of God in the Heart of every Saint of His. And this I
 say not as one of any *Party*, (let no *Party* Suffer on my Account,
 I am of none) but I speak as a Free Advocate on the Spirit's
 behalf, being freed and raised up by himself thro' Christ, from the
burden, to be what I am therein. A (‡) *Third* would fain put out
 the *Eyes* in all that ever I Experienced in Soul-working; and tells
 "That these Phrases, where it is said, that a Man is *born*
again, or *begotten a new*, are most aptly used to Note that *Assi-*
stance, which is needful to Conversion. This is Strange indeed!
 where, or when (I would fain know) did this Master of Language
 say they have now brought *smooth Periods* into Fashion, as well as
 the *propheying of smooth things*) ever instruct his Pupils to Express
 the *entirely Active*, as all *Assistances* of the Spirit are, in Relation

(x) Dr. Hen-
 Hammond's
Paraphrase and
Annotations on
the N.T. Edit.
Oxford, 1671.
Postscript con-
cerning New
Lights; prefixt
to the said An-
notations.
 pag. 1.

(y) pag. 208.
 229.

(z) Dr. Will.
 Clagett's *Dis-*
course concer-
ning the Opera-
tions of the Ho-
ly Spirit. Part
 2d. pag. 227.

Isa. 30. 10.

to

- to the *Author*, by Phrases entirely Passive, in Reference to the *ject*, as a Man's being born again, or begotten a new, are? Sure, I thought the Holy Ghost did not speak such *consistent Grammar*, we ought to follow him in, I can hardly be brought to believe on any *consistent Grounds*, that, that *Dr.* ever took one right Idea of the *Theologie*, or Divinity, which the *Holy Ghost* taught. I know these *Men* are gone off the Stage, but their *Principles* against Passive Effects of his Operations are on it, and I do now represent Insolencies against the *Holy Ghost* (*whether Men will hear whether they will forbear*, as the Word saith) by these by-past encouragements to it in their Predecessors; as your *Fathers* did, Stephen, *so do ye*. [They] *rebelled and vexed his Holy Spirit*, and do [you]. Now how sad is it to Degrade the Holy Ghost's Operations thus into *Natural Works*! and make all his Work of *Reformation* rise no higher than our [own] Work of *Reformation*! of this Generation, do certainly inherit these *Rebellions* of our ancestors and Fore-Fathers against the *Holy Spirit*; no wonder if in his *dreadful Storms*, both by Sea and Land, he is turned to be *Enemy*, (after all the Merciful Deliverances of us and our Forefathers) *and fights against us*!
- What a horrid Provocation is it of the Holy One, to Jeer at praying, which the Holy Ghost knows poor Hearts do Breathe at a Throne of Grace under his own Work, after all the *hard Speeches* which *ungodly Sinners* have spoken against him! How provoking is the *Rreprover* in the Gate here (considering on the behalf of an Infinite Majesty he reproves) had need to carry it as in the of that God, who will never *Compliment Men*, tho' to [us] *Worshipful Learned Persons*: *For the Lord seeth not as man seeth; for man seeth on the outward Appearance, but the Lord looketh on the Heart*: looks to that *Sincerity*, which ariseth out of his own Gracious Blessings on it. The Practice of *ridiculing extemporary Prayer*, as a manner of some is, is enough for God to Blow down your *House* and your *Churches* too, and then *Laugh* at you when he has done. it is written, *I also will laugh at your Calamity, I will mock when fear cometh*. It is a dreadful Sin to carry it thus with Impudence towards a Sovereign and Free Agent, as the *Spirit* is. Is it when he Blows where he Listeth, enough to raise the *Wind*? whether do you know what *other Judgments* you are exposed to? However it be, it is this Judgment, or Calamity of the *Stormy Weather* now lies before me in the Punishment thereof. Alas! They, at certain times Jeer *Effusions* of the Holy Spirit, and write (if they have Gifts) or *speak* (where they have Enmity) against *Extemporary Prayer*, or contemptuously neglect praying Seasons, where the *Word* of the Lord Works and helps his *Childrens Infirmities*, may be glorified by the
- Ezek. 2. 5.
- Acts 7. 51.
- Isa. 61. 10.
- Jude 15.
- Isa. 29. 21.
- 1 Sam. 16. 7.
- Prov. 1. 26.
- Rom. 1. 36.

time to come, to *pour out extempore* what they first think of in haste to God, if it be but *Lord have Mercy upon us*, to get off safe, when House or Stack of Chimneys is tumbling down, or ready in the shock to fall upon their Heads, thro' the strength of a *mighty Wind*. Prov. 1. 27. *Fear is threatned to come as desolation, and destruction as a Whirlwind; distress and anguish coming (together) upon men.* Now Whirlwind is not long doing its Work: By a Whirlwind *Elijah* quickly went up into *Heaven*, and by a Whirlwind another may as quickly be carried into *Hell*. One that hath in these Matters vexed the Holy Spirit, may be trying under some instantaneous Peril to put up a few Words to God, and yet perhaps before these Words shall be uttered, the Sinner may be *cut off*, and on the spot a dead Corpse. And Christ, under the Form of *Wisdom*, in that first of the *Proverbs* further addeth, *Then shall they call upon me*, then when apprehending themselves ready to die, or to be in extreme Danger, they will be in a *Natural* way under a Spirit of Fear, urgent with *but I will not answer*: Then they would fain Pray, but shan't be heard. And he gives a notable Reason for it, ver. 23. *behold, I will pour out my Spirit unto you; not upon you, not into you, that [you] shall be the Subjects of my Spirit, but unto you, that [you] shall be the Persons spoke to by such as have my Spirit in them, and him enabled to speak my very Words unto you: Thus, I will pour out my very Spirit thro' their Voice unto your Ears, and do open your Mouth against it if you dare. I'll punish you answerably. Therefore the Charge is, you have set at nought all my counsel; you have exposed the Doctrine of my Grace, and have made it but a low, common thing in your very Language, as well as rejected and refused it Admission into your own Souls; ver. 29, 30. that they hated knowledge, and did not choose the fear of the Lord; would none of my counsel, they despised all my reproof.* [The Counsel of God in matters of right Knowledge is first, and his [Reproof] in matters in neglecting his due fear is next; and both of these as double Provocation of the Spirit in his Work slighted. The Counsel of God is rejected when the Doctrine of his Decrees and Purposes towards his Elect are opposed, as Predestination of Men to Salvation before the Foundation of the World, Eph. 1. 5. Now here he is high, in the *Supra-lapsarian* way, as we call it, as to *Persons*; tho' it means for the saving of these Persons after the Fall, it must (nevertheless) be understood in the *Sub-lapsarian*: For it was one thing to choose *Creatures*, and another thing to *save Sinners*. 'Tis one thing to Elect, or Predestinate to Son-ship and Glory in Christ, this of God was compatible towards the Object as the Work of God's Hands, to give such or such a piece of the lump to *Christ*, when he was used by the rest. Again, 'Tis another thing to justify the Elect,

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either

either mystically [in] their Head, or influentially [thro'] him by the Holy Ghost's Application at the time of his working Faith to receive Christ into the Heart; which latter way of Justification the Scriptures do reveal ofttest. The justifying the Elect of God in either of these Sences doth suppose them fallen, and so can be no other than Grace exercised towards them [as] Fallen and Offenders. This sort of Knowledge, and other like it, which the Holy Ghost tells us in the Proverbs, the Simple one hated and would have none of, is Christ's Counsel, I need only call in the 20th of the Acts, compare with that of the Ephesians. Says the Apostle there, these Ephesians, whom he had revealed such deep Mysteries of Divine Knowledge to, at least, to their Elders, Ministers, or Overseers at Ephesus of that full Officed Church and Congregation the I have not shunned, says he, to declare unto you all the [Counsel] of God. Here the Apostle faithfully acquits himself, and leaves it behind his farewell to that Church, as a Memorandum he had conscientiously discharged his Trust; and indeed, that was in Preaching Ephesus, such Doctrine as (with shame may it be spoken) will scarce go down among (I fear) the far greater part of the Dissenters of our Times, more than among Others. Men can't bear it, great a height are they got in Sinning against the Spirit: when Paul had done all this in his Ministry, he calls it the Counsel of God, I take you to record this day, I am pure from the Blood of all Men (as if he was the Soul-murderer, who should refuse or neglect to Preach this Doctrine to his Flock) For I have not shunned to declare all the counsel of God. The Great Doctrine of Predestination of Elect to Life in, by, and thro' Christ, answerable to the Operation of the Three Glorious Persons in the Godhead, and as laid open in the First and Second Chapters of his Epistle to the Ephesians, con- in and helps to make up all the Counsel of God to them. Thus was with Paul, who obtained of the Lord to be Faithful: Whether an Unfaithful Minister, thro' the great Pride and Cowardise of the Spirit, will rather choose to throw by a piece of Truth he is Convinced of, than be expos'd for it; and so stifles it: Aye, but honest Paul, I durst not do so. Well, but let a Man that's Faithful bring this Message, and Men will hate the Knowledge of it, and the Counsel in it: They'll be presently apt to reply, Who can believe this Doctrine? And, Did God ever make man to damn him? Thus the Clay flies in the Face of the Potter. However, remember never, the Doctrine of God's Counsel in his predestinating Acts neither Asserts it, nor infers it. Tho' the Enemies of this Doctrine the aggravating of their own Condemnation, have done both, that under a specious Mask of pretending to lay open the Nature and Consequences of it: But God hath fitted them with Spirit

1 Tim. 12.
with Acts 26:
32.

its for neither. And then Lastly, Here is *Reproof*, they would name
my *Reproof*. What shall the Spirit stand by, and see all his Work
Mangled and Slighted, and turn'd over either to *Nature*,
where Men are [ferious]; or to the Saint's *Infirmities*, (for a great
deal of our Infirmity accompanies the Spirit's Work) where Men
[Vain] and sinfully Jocoſe, and be thought not to reprove it?
Why, it is His Work to reprove of Sin, and eſpecially of this, which
ſo radically Seated in *Unbelief*, *John* 16. 8. 9. He gives war-
nings even to the Ungodly, to keep in their wicked Speeches againſt
his own Evidences for *Predeſtination*, and other truths in the Word:
his Word and *Commandment* being exceeding broad, and exceeding
ſpiritual, (the Word doth not reprove narrowly by *Reſtraint* to
common Things alone, but in a due Latitude ſearches the inner parts
the Belly) if the Holy Ghoſt take it into Hand. He will Reprove
of falſe *Accuſation*, and that of accuſing God, charging God fooliſhly
with his predeſtinating Acts, as if thereby God made Men to Damn
them. God will fall upon Men ſeverely one Day for this Charge,
drawing up this mad *Conſequence* of *Predeſtination*. Don't Mi-
ſtake, poor Wretch, thou Enemy of *Predeſtination*, God will not
bring thee forth to the Bar at Judgment, and ſay, Lo, I have
brought thee into *Being*, and now will ſend thee into *Hell* among
evils! But for this, that whereas I have made thee a *Creature*,
I ſet thee under a Law of *Reſtraint* for thy baſe Tongue, thou mad'ſt
thy ſelf the *Sinner*, and thy Tongue ſo vile as to talk and ſet thy mouth
againſt the *Heavens*! I will now Reckon with thee for being ſuch a
ſoſ and impudent *Sinner* all thro' the (*internodium*, or) Space be-
tween thy *Being*, and * *Damnation* for Sin; thou haſt belcht out
impudent Speeches againſt my Truths, Ways, and People, or
like, as we may ſuppoſe by *Jude* 15. which gives us Light into
the Matter: To execute judgment upon all, and to convince all that
are ungodly among them, of all their ungodly deeds, which they have un-
lawfully committed, and of all their hard ſpeeches which ungodly ſinners have
spoken] againſt him. Thus, he will lay out the reaſonableneſs of
my Caſe, why Judgment ſhould paſs upon thee, *Sinner*, if thou art
and in that Day to be one of theſe Ungodly, the decree of Dam-
nation being never to be Executed upon any but for Sin, and this con-
ſiſtently with God's predeſtinating Act of Grace, to grant the par-
don of Sin and Repentance unto Life, &c. to whom he pleaſeth.
The Lord will then ſhew thee, if the *Gospel* be now hid from thee,
withſtanding thy finding fault with his Juſtice; He will actually
proceed againſt thee only by Juſtice, for doing ſuch vile things as
need thou haſt a Power to forbear; but wouldſt not forbear: No,
under the Light of the Glorious *Gospel*, whiſt it became effe-
ctual to ſave others, and plain open Effects of that Power on others

Pſal. 114. 96.

Prov. 18. 8.

Job 1. 22.

Pſal. 73. 9.

Pſal. 59. 7.
* Though it be
what men can't
do, muſt be
wrought in
them to ſave
them, yet it
ſhall be what
they could do,
or avoid, and
did not, ſhall
be ſaid before
them to Judge
them.

2 Cor. 4. 3.

Rom. 9. 19.

- could not but by some means or other be now and then taken not of by thee, and yet thou wouldst belch out thy vile Words against it, and against the despised Messenger, that Christ will then shew thee to be his *own* Minister, and stand up for him before Men and Angels; at which time it will be a Glorious Privilege to be found among God's *Poor*, and not of the t'other side, tho' rankt with innumerable Multitude of the Illustrious *Hero's* of this World. As he'll shew thee then, that thou needest not to have belcht against the Poor of his Flock, whom in spight of all thy Pride, will save then; He will lay it then before thee, that thou wouldst have thy own way, let God take what Method he would to save Sinners. He will then Righteously turn over Sinners to the severity of the broken Law of Works, because they wilfully in Fact put away, disputed down, or bantered down Christ's *imputed* Righteousness. He will lay open also, how Just it is they should have Place among the Saints, (and give Christ leave then to shew you *fallibly* who *be*, and who *be not* the Saints: 'Tis better to carry with Moderation towards all *Good Men*, of any Denomination, lest by carrying it otherwise you persecute *Saints*) in as much as ungodly Mens Enmity was of that Complexion, they would not trade with them, under the notion of their being of a different Perswasion Religion, nor buy a *Penny-worth* of their Goods: But as it lay their Power would *starve* or undo them: Why, now none can reasonably think it will be said by *the judge of all the Earth* at last; *have made you to damn you!* for you have, with a witness, in all things *Damn'd your selves.* 'Tis he only can save Men, but Men, *other Men* do all (to a Man of them) *destroy themselves.* It will be shewn by Sinners at the last Day, I speak of such as will then be found their *Enmity* to the Saints, that because the *Spirit* had done such Glorious Work upon the Hearts of poor broken, contrite Ones, (made to see nothing but their own Insufficiency and God's All-sufficiency that if they might have had Ten Thousand Worlds, they could not give up one Point of the Gospel, nor one Pin of the Tabernacle to any Hands, to order for their Consciences, but those alone the Mighty Lord Jesus, by whom, as the Son of God, the *Worlds were made*, having all Church-Power put by God the Father in his own Hands, and thro' him conveyed to the Churches and Ministers of the New Testament in *divers Gifts of the Holy Ghost.* Now if I did not feel in my own Soul the Grace of the Holy Spirit, some measure, working me up with a delightful readiness to die for Christ, as LORD of all things whatever practised in God's *Willship*, (so far am I from looking upon any thing there to be *Indifferent*) I say to die for him, if he should ever so far Honour me, I bear a Testimony to his MIGHTY NAME, and *strengthen me to*
- Gen. 18. 25. sonably think it will be said by *the judge of all the Earth* at last; *have made you to damn you!* for you have, with a witness, in all things *Damn'd your selves.* 'Tis he only can save Men, but Men, *other Men* do all (to a Man of them) *destroy themselves.* It will be shewn by Sinners at the last Day, I speak of such as will then be found their *Enmity* to the Saints, that because the *Spirit* had done such Glorious Work upon the Hearts of poor broken, contrite Ones, (made to see nothing but their own Insufficiency and God's All-sufficiency that if they might have had Ten Thousand Worlds, they could not give up one Point of the Gospel, nor one Pin of the Tabernacle to any Hands, to order for their Consciences, but those alone the Mighty Lord Jesus, by whom, as the Son of God, the *Worlds were made*, having all Church-Power put by God the Father in his own Hands, and thro' him conveyed to the Churches and Ministers of the New Testament in *divers Gifts of the Holy Ghost.* Now if I did not feel in my own Soul the Grace of the Holy Spirit, some measure, working me up with a delightful readiness to die for Christ, as LORD of all things whatever practised in God's *Willship*, (so far am I from looking upon any thing there to be *Indifferent*) I say to die for him, if he should ever so far Honour me, I bear a Testimony to his MIGHTY NAME, and *strengthen me to*
- Hol. 13. 9. do all (to a Man of them) *destroy themselves.* It will be shewn by Sinners at the last Day, I speak of such as will then be found their *Enmity* to the Saints, that because the *Spirit* had done such Glorious Work upon the Hearts of poor broken, contrite Ones, (made to see nothing but their own Insufficiency and God's All-sufficiency that if they might have had Ten Thousand Worlds, they could not give up one Point of the Gospel, nor one Pin of the Tabernacle to any Hands, to order for their Consciences, but those alone the Mighty Lord Jesus, by whom, as the Son of God, the *Worlds were made*, having all Church-Power put by God the Father in his own Hands, and thro' him conveyed to the Churches and Ministers of the New Testament in *divers Gifts of the Holy Ghost.* Now if I did not feel in my own Soul the Grace of the Holy Spirit, some measure, working me up with a delightful readiness to die for Christ, as LORD of all things whatever practised in God's *Willship*, (so far am I from looking upon any thing there to be *Indifferent*) I say to die for him, if he should ever so far Honour me, I bear a Testimony to his MIGHTY NAME, and *strengthen me to*
- Heb. 1. 2. the Mighty Lord Jesus, by whom, as the Son of God, the *Worlds were made*, having all Church-Power put by God the Father in his own Hands, and thro' him conveyed to the Churches and Ministers of the New Testament in *divers Gifts of the Holy Ghost.* Now if I did not feel in my own Soul the Grace of the Holy Spirit, some measure, working me up with a delightful readiness to die for Christ, as LORD of all things whatever practised in God's *Willship*, (so far am I from looking upon any thing there to be *Indifferent*) I say to die for him, if he should ever so far Honour me, I bear a Testimony to his MIGHTY NAME, and *strengthen me to*
- Heb. 2. 4. if I did not feel in my own Soul the Grace of the Holy Spirit, some measure, working me up with a delightful readiness to die for Christ, as LORD of all things whatever practised in God's *Willship*, (so far am I from looking upon any thing there to be *Indifferent*) I say to die for him, if he should ever so far Honour me, I bear a Testimony to his MIGHTY NAME, and *strengthen me to*

I should not else think I was the Lord Christ's *Disciple*. I might otherwise be *sav'd*, (I know) by Grace, but I could not otherwise be employ'd in the Faithful *Service* of this Lord, according to the Scriptures. For, I am sure I can't magnifie *Christ's* Authority too much above *Mens*, and I know [some] others of my Brethren do it too little in the way of *bold Profession*.

And so much for the *Third Proposition*.

Prop. The Punishment of this Sin against God's Breathing by the Holy Ghost on Mens *Hearts* is very agreeably carried on by Elements in a most severe Blowing upon our *City* and *Countries* with my *Wind*: The agreeableness of it shall be laid open in some particulars.

4 Prop.

When God punisheth Men with the terrible Sound of his Stormy Wind, he brings a dreadful Sound into their Ears. *Eliphaz* in Job 15. 21. speaks of the wicked Man who is an Oppressor, a *dreadful sound* in his Ears. So 'tis here in this Case by a mighty, awakening

Storm, the blast of it is a *dreadful Sound* in the Ear that hath Sinned. In this the Lord Acts very agreeably; he doth not only herein with Mens *hearkning unto Sin*, in [general], but more [especially] in sinning against the [Spirit], in hearkening unto the *vanities* of Doctrine, bad Sounds from the *Pulpit*, false Doctrine, in setting up a *Creature*, and laying by the *Holy Ghost*. God punisheth the Sin agreeably by Stormy Blasts in the Air, in as much as this [Sound] of *Doctrine* conveyed thro' the [Air] by means of Mens Ears is concerned in *Religion*, where Sin is more particularly expressed to be the *abominable thing that God's Soul hateth*, and is often more dangerous to the Soul, and seldomer cured than the Sin of *Conversa-* Jer. 44. 4.

'Tis a Sin which delightfully corrupteth Mens Minds from the Godliness by setting up the [Counterfeit], and from the simplicity that is in Christ, as the Apostle speaks, by turning them to *Mixtures* or *Fables*. For, I fear, (saith he) *lest by any means*, 2 Cor. 11. 3. the *Serpent* beguiled Eve thro' his subtilty, so your minds should be

seduced from the simplicity that is in Christ: For if he that cometh preach another *Jesus*, whom we have not preached, or if ye receive another Spirit, which ye have not received, or another Gospel, which ye have not accepted, ye might well bear that; thinking that other *Jesus* the true one, and he whom [we] have Preach'd, and you have received, the [false] one; but the Case is not so; for we have received the true *Jesus*, and the true Gospel of *Jesus*, and you have received and accepted them accordingly: Now for you to have your Minds Corrupted from this true *Jesus*, by any thing that is false and unworthy of him, and from the simplicity that is in him, or the purity of Gospel Doctrine all of one piece, and this is to have the Spirit

2 Tim. 4:4

Spirit concerned as much in your Practicals and [Duties], as Father and Son are concerned in the [Grace] of the Gospel; to be turned (says he) from this *simplicity* to a *medley*; a jumble of *Nature* and *Grace*, [old] things in Religion, that are to pass away, wrapt up together with the [New] things of the Gospel that are to remain; all this (says the Apostle unto his *Corinthians*, and them to other Churches) is matter of my *Fear*, and ought to be your *Caution*, if you are free, and *Shame*, if you are guilty: in another place, he expressly saith, *And they shall turn away their backs from the truth, and shall be turned unto Fables*. Well, in the Punishment of all this there is an agreeableness in the Judgment, when God doth it by *Stormy Wind*, in a violent concussion of the *Air*. for this let us compare the *Scriptures*: The Holy Ghost saith, *8. 7. For they have sown the Wind, and they shall reap the Whirlwind*. The Wind they had Sown was false Doctrine; they had proposed that empty Stuff, the Doctrines of *Jeroboam* at *Dan* and *Beersheba*, the *Vanity* of the *Ten Tribes*: A Doctrine of meer Air and Wind, being empty of all true Religion, and so had no Weight or Power in it either to save or guide; because it had no *instituted Religion* of God's [own] making unto his *Mercy* in *Christ*, as his Word had, which he appointed to be set up and adhered to at *Jerusalem*. Now, says God, for this *Wind they have sown*; this empty Stuff instead of my Truths, they shall Reap a Crop in the Harvest of ripening Judgments: A heavy Punishment for the *lightness* of their Carriage, and this punishing them contrarily in *measure* answerable to the Nature of their Seed they have carried out: *Whirlwind* for their *Wind*: The Wind of my Spirit in Angels, the Wind of their Spirits in Errour. Thus, God's Hand was laid heavy on them, because their Doctrine had been light, taking no more warning from the Spirit of God, which hath provided good Seed in all Ages to be Sown in his Field, and not so. So *Jer. 5. 13. And the Prophets shall become Wind, and the word shall be void in them*. I don't count that (says God) to be the Breath of my Spirit, which a corrupt Generation of Prophets make use of my Name in Vending. Their Message is none of Mine; 'Tis not the Word of the Wind is in them. So for our selves now in Gospel-times; How many windy Prophets have we in *England*, in *London*, in the *Countries*! The Word is not [in] them, and then all their own words are but *Wind*. Take away that poor Commendation of their's, their *Notes*, and you were e'en as good turn them out of the *Pulpit*, (as we say). Now suppose a Man's Paper to be full of Truth, but his Heart and Understanding to be both empty of the Spirit, he is to deliver; he is but a windy Prophet; there is no *Savour* of the Spirit in the Man; no Life in the Man; no Power in the

ine; because in all this the Holy Ghost is wanting; He is operative in none of it, and so here is the [Wind] of the Prophet: Aye, the Wind, but where is the weight for the Wind? As Job speaks, Chap.

28. *He makes a weight for the Wind.* * Mr. Caryl tells us, the meaning is, he orders them as exactly as if he weighed them: But choose rather to take Light from the next Words, *and he weighed Waters by measure*: Therefore, by a weight for the Winds,

the meaning must be rather thus, the Winds often come with Rain and fruitful Showers, ponderous Clouds that distil a Blessing, and the violence and danger of the Winds, when this weight of

is fitly made for them. The matter of the Wind's weight is to be understood *identically* of the Wind it self, but *diversely* of

heavy Body to Balance it, which is distinct from it, thus the Waters are; and the *measure* of the Waters is so much Water propor-

ed to weigh against such or such a strength of Wind, and so it more within Bounds in the time of Blowing. Well then,

answer the Similitude in the Application of it to windy Preachers; there's the Rain of the Spirit, the Blessing, the Heavenly Distil-

lons of Life and Grace to Balance the Noise they make, the Pains they take, the Zeal they shew forth? And indeed, it is not only

sort of Men and Professors, but even all, *Ephesians* as well as the *Galatians* in our Day, we should [all] consider this; How

is it that we are all faulty in the matter of *being carried about* by divers and strange Doctrines, (yet in fashion, may be proved,

many hundred Years as since Christ's time upon Earth!) through the flight of Men, and cunning Craftiness, whereby they ly in wait to

seduce! As the Apostle tells us, *Eph. 4. 14.* * Cogging the Dye, dressing up their Matter, some in fine Words, others in the taking

enticing Deceit of Errour, and both doing a great deal of mischief, where God's own (many of them) in spiritual Things are

ungrounded, and not rooted into a steadfastness in Christ Jesus. How is the Pulpit turn'd upside-down? Sometimes the same Pulpit,

we have known in London) Two or Three times a Day, and all for the sake of Gospel-light, and Gospel-order. As if the Pulpit in a Con-

gregation of the Saints were the only Place where Men take pleasure in contradictions and studied Inconsistencies! They had better have

no more work in the Place than one Man could have carried on

separately, & not, meerly out of a Salvo to get Work-men by the Day, hired Labourers, who before Night pull down what was speciously

set up the same Day. These be your windy Prophets; the Word is not [in] them; 'twas only [from] them, and so became [Wind].

Now, shan't God Punish all this, and among other ways of Jer. 5. 9.

it, shall he not visit for these things, (done in Affront to the Holy Ghost) by Stormy Wind? What are vain Sermons too, such

* *Exposit. of the Book of Job.* pt. 8th. or vol. 8. (4tho. Edit.) p. 312.

* *ἐν τῇ κρυψῇ τῶν ἀποστόλων*

Col. 2: 5, 7.

as in most Ages of the World have made Men Popular Preachers for *Converted* Hearers have in all Ages been few, since the *Apostolic* Time: And therefore I am satisfied there is scarce a popular Preacher in the World, especially among your *ingenious* Hearers; but in God's Account is a *vain* Preacher, and quite beside the *Testimony* and the *Judge of all the Earth* will do the Preacher right, and lay open at the last Day. How many vain Sermons have we, filled with words, (I was once, to my *Shame*, just such a Preacher of the time *my self*) and empty of the Holy Ghost? These have nothing in them but *Wind*, and that's the Preacher's Breath. There were Preachers of this * Puff-past Divinity in the Apostle *Peter's* Time, that got up and spake high, *swelling words of Vanity*, that did allure to many *tonnes*, even whilst they pretended in brave Words to speak against it. They did but tickle and please the *Flesh*, that the Ears were so *divided*, they could scarce tell (like some *Londoners*) where to hear an *Afternoon*, and the Heart grew but wanton under it. Alas! what an Account will these have to make at *Judgment*! Again, for many of your *Genteel* Sermons, they do but educate Men for [Play-Houses]. However a *Beau-Preacher*, and a *Powdered Wig* (on the House-tops, or the *Star-ch* Preacher in the Congregation will maintain it) are inconsistent with such a practical Transformation in the renewing of our *Minds*, as the Apostle speaks of, *Rom. 12*. Alas! If such Preachers utter any thing *Serious* now and then interferred, it is a Thousand to One but the Hearers, as bad as *Themselves*, will be ready to conclude, they deliver what either they never understood, or never *believed*. Thus *Ephraim*, that follows the Preachers, (*Noncons* as well as others) *feedeth on Wind*, *Hos. 12*. and d'ye think this Sin is not agreeably Punished by the Judgment of a *Stormy Wind*? See *Jer. 23. 19*. Behold a whirlwind of the Lord is gone forth in fury, even a grievous whirlwind, it shall fall grievously upon the head of the wicked. Alas! It was because the Ministry that Day was such the People could sit easie under it, and, agreeable enough with it, hold fast their Sins: For says God, *Ver. 14*. I have seen a horrible thing in the Prophets of *Jerusalem*; they commit *Adultery* and walk in *Lies*. They strengthen also the hands of evil doers, that doth return from his wickedness. They run with their *Wind*, the Breath of their own *Lips*, for I never breath'd it on their Heads, nor sent them forth by my Spirit, *ver. 21*. I have not sent these prophets, yet they ran. And who is there almost, at this Day, that do not run out of the *Universities*, and *Dissenting Schools* too, and of the common Brethren to be *Lay-preachers*, or Preachers, whose Gifts rise no higher than the *Peoples*; if the first can but get *Promotion*, the second gain *Applause*, and the third either *People* to follow them, or good *Quarters* where they come? How many *Unconverted*

2 Pet. 2. 18.

* As Puff-past is raised in Cookery more to please and gratifie a nice Palate by Delicacy, when yet Bread is more strengthening; thus some Mens Divinity is fitted to the wanton Palate of the hearers, whence the Doctrine of the Gospel is that alone which must feed the Soul.

one side, and how many *unskilful in the word of Righteousness* on Heb. 5. 13.
 other, lay hold of opportunity to shew their gross Insufficien-
 to open *God's Word*, tho' some of them have *manly Parts* to
 it, who yet want Scripture-light to come off as *Workmen that* 2 Tim. 2. 15.
 not to be ashamed, *rightly dividing the word of truth!* O! this
Post into the Ministry before they have Christ's Letters Cre-
 in a Furniture of spiritual Gifts, superadded to the Com-
 to recommend them, is to go out upon a *windy Message* in
 's Account! he punishes it here in the Prophet by a *Whirlwind*.
 you love the *Wind*, foolish People, you shall have enough of
 And he complains, ver. 26. *How long shall this be in the heart of*
Prophets that prophesie Lies? And in my name too, says he,
 25. they would pretend to God's Call and Commission for all
 they did, and intitle him both to their Errors and Vanity: Sure,
 's Ministers have a *Seal* upon their Commission: (for 'tis not
 any body among the Learned, or Layity, pretending a Commission
 from God for the Work, and that Commission is, to be approved of *Ibid.*
 in the Ministry, can shew it) see ver. 22. *But if they had stood in my*
evil, and had caused my People to hear my Words, then they should have
and them from their evil way, and from the evil of their doings. Here
 this Commission there's a Cause going along with their Ministry,
 that is the Holy Ghost's Operation, which causeth Men to be the
 for their Attendance upon the *sealed Preachers*: Here God
 undertakes to make their Ministry in the Gospel effectual, and 'tis
 he; he loves Ministers *Stability* in his own Counsels, in Opposi-
 to their *falling* from the Truth of Doctrine; he Commends
 holding close to those great things that God will own to the Heb. 10. 39.
 of the Soul, tho' never so much struck at, or Nick-nam'd
Antinomianism, and any thing Men can rake up who
 the Power of the Gospel in their own Souls to Evidence, that
 themselves are not the *Practical Antinomians* in their Lives. 2. 'Tis
 agreeable punishing of Men to punish them with *stormy Wind*, the John 3. 8.
 Ghost Blowing with it *where he willeth*, for their not *believing*
 Supernatural Work of that Person in God on the New-born, Rom. 6. 22.
 Demonstration of the *Fruits of the Spirit*, or his Evidences in
 on the Heart given out by apparent Signs. I say, the
 is agreeably carried on, when it is done by Natural
 from the *Winds of Heaven*: Or thus; 'Tis agreeable,
 as Men will not believe the Spirit, or the Holy Ghost, in his
Spiritually and blowing in upon the Heart, to cleanse it,
 away the Enmity, and destroy the Lusts thereof; so he should
 punish such dis-belief) Breathe out from his *Nostrils* fiercely,
 to a Consternation of Men, by blowing down *Bodily* things in
 Natural, or Visible, and Violent, amazing Way before our Eyes!

Psal. 18. 15.

when Men despise the Holy Ghost's Work upon *Hearts*, he can tile their *Houses*, strip the *Roof*, beat down the *Chimney-piece*, make a sudden Grave for the Inhabitants under a whole Stack of *Chimneys* at once! and all this, *at thy rebuke O Lord*, at the blast of thy *Nostrils*! The Lord can do it by shaking the Earth, as well as the *Earth*, when in Earthquakes the inner parts of the Earth are laid open, and the Waters under Ground broken up, tearing of the Earth, where the Streams of Water never ran before, as there in the *Psal. 18. 15.* Then the Channels of Waters were discovered, at thy rebuke, O Lord, at the blast of the breath of thy *Nostrils*. O! Who can stand before the Mighty God, when he comes to punish this Sin against the Holy Ghost, and vindicate the contemned Breathings of his Holy Fire the Heart? For the Prophet shews us, *His Fury is poured out like Fire, and the Rocks are thrown down by him!* Nah. 1. 3.

Job 33. 4.

3. It is agreeable to punish that Sin by *Wind*, which hath been most emphatically committed against the breathing of Christ's in his Word. See *Exod. 5. 2.* And Pharaoh said, who is the Lord, that I should obey his [Voice] to let Israel go? I know not the Lord, therefore will I let Israel go. Tho' there was God's Voice in it, Pharaoh despised that Voice, and this was to despise the Spirit, the breath of the Almighty which had given him life, and that Spirit was the Lord, that Lord ready to revenge it on him answerably with the Wind. For, as he made nothing of disobeying the motions of a Storm Wind from the Lord, so, when the Lord came to cut him quite off, his Punishment was effected by a strong Wind that blew in the Sea on Him and his Host and drown'd them. Pharaoh had slighted the Breath of God, which had given him Warning, the breathing of Christ's Lips was despised by him, and therefore no wonder if the Breath of Christ's Nostrils Pharaoh should be destroyed. *Exod. 15. 10.* Thou didst blow with thy Wind, the Sea covered them, they were as Lead in the mighty Waters. As the Lord caused the Sea to go back by a strong East-wind all the night, *Exod. 14. 21.* Standing on the right hand of Israel, that the Waters were a Wall unto them on their right hand, and on their left. ver. 22. a stagnant Bank of Waters, could not flow in to drown one Israelite; so by a strong Wind the Sea was beaten in upon Pharaoh and the Egyptians, and overwhelmed them, that it became a Grave of Waters to the Egyptian Army. Thou didst blow with thy Wind, the Sea covered them. And yet for [Israel], with the blast of thy Nostrils the Waters congealed in the heart of the Sea, *Exod. 15. 8.* Thus the Spirit was revenged by a Stormy Wind. We may take notice of it again in the suitableness of the Punishment in *Elijah's Day*, 1 Kings 19. 11.

A Warning from the WINDS.

43

And he said, go forth, and stand upon the mount before the Lord. And behold, the Lord passed by, and a great and strong Wind rent the Mountains, and brake in pieces the Rocks before the Lord; but the Lord was not in the Wind: and after the Wind an Earthquake, but the Lord was not in the Earthquake; and after the Earthquake a Fire, but the Lord was not in the Fire: and after the Fire, a still small voice. The Holy Ghost seems to lay down the Draught and Scheme of *Elijah's* Ministry in these Words; And he will do it by *Wind* and *Storms*. He goes over distinctly the terrible Dispensations of that Prophet's doctrine and Message towards *Israel*, which yet the Lord refused to accompany with the Presence of his Blessing to effect the Cure and Reformation of the People thereby, as *Elijah* in his Zeal for God expected; *A great and stormy Wind rends the Mountains, and brake in pieces the Rocks before the Lord*: This great and stormy Wind, however *Elijah* might discern it in a *Vision*, or else behold it done sensibly, (I can't determine, but without any Doubt of mine, it was to put him in Mind of that great and strong Wind he had uttered by the Breath of the Holy Ghost, Chap. 17. 1. *Elijah the Tishbite—said unto Ahab, as the Lord God of Israel liveth, before whom I stand, (to answer his standing now upon the Mount before the Lord) there shall not be Dew nor Rain these years, but according to my Word.* His terrible Wind of Prophecy fell in a heavy Judgment upon *Ahab* and his Courtiers, rent them to the Heart, fell upon them with grievous Pain, and brake those Rocky Hearts so as they flew in pieces about the Prophet, but never melted them. *Ahab's* Court on this was all in an Uproar; those Political Mountains of the House of *Israel* were broken, that is, they were great Sufferers, and diminished in their Estates by this unparalled Judgment of the Almighty; in so much, that *Ahab* fell out with the Prophet, he was rent to pieces upon it, that there was no Nation or Kingdom whither he did not sent to seek *Elijah*: But the Lord was not in that Dispensation to do *Ahab*, and the great Ones of those Times, any saving good, tho' it rent them, as a stormy Wind should rend the Mountains and the Rocks; and made them so Mad, that they would have put the Prophet to Death. And after the Wind an Earthquake. After this, I sent such a shaking Message to all the Prophets of the Groves, in order to destroy them, as put the [People] generally into a Commotion; and very likely a universal Trembling came upon all *Israel*, or when God emboldens the Spirit of his Servant, he usually intimidates, or strikes with Fear, the Spirit of the Adversary): Their Hearts did quake to consider what the Issue of this sending for all the Prophets of the Groves to [Mount] *Carmel*, This mount before the Lord, might be, at the Word of so bold a Prophet, as had so long shut up Heaven, that there should be no Rain. But still he

1 Kings 17. 1.

1 Kin. 18. 10.

Rev. 11. 6.

did not Convert them: *The Lord was not* (after this manner) in
 1 Kin. 18. 38. *Earthquake*; and *after the Earthquake a Fire*; the Fire which fell from
 Heaven upon *Elijah's Sacrifice*, and, tho' it convinc'd the People,
 yet was not effectual to reduce them to *Jerusalem* from the Sin of
Jeroboam, after all their crying out in the most prostrate De-
 ver. 39. *tions on their Faces*, and *bowing to the Altar*, with the Lord he is
God, the Lord he is the God. No, It did not Convert them, there
 was no such Power went along with it; the Lord was not in
 Fire. As the Fire afterwards, was ineffectual to Convert them,
 which came down from Heaven also at *Elijah's Word*, and destr-
 2 Kings 1. *ed Two Captains and their Fiftys*. And *after the Fire, a still*
Voice: That is, when *Israel* is mollified, and God's Work done
 on them, it must not be by such rough Means as *Elijah* reckon-
 ed on, but by the sweet and gentle Breathings of the Spirit of God.
 Thus it appears, how the Breathing of God in his Word, and upon
 the Hearts of his Messengers, being despised, the Punishment of it
 is set out among other Judgments by *strong and stormy Wind*. Where-
 by God will vindicate the *Holy Spirit*, and revenge that Contempt
 by the World upon him, wheresoever his Work is either Affronted
 or Opposed. And he hath done it severely in *England* by the dread-
 ful Storm: We being a Nation where the Breathings of the Holy
 Ghost in his Word and Ordinances seem to have been so despised
 for this *Hundred Years*, and especially in the last *Forty*, with which
 Heb. 3. 17. he has been so grieved with this Generation, that perhaps the Holy
 Ghost was never despised in any Christian Nation more. And now
 Exod. 20. he has visited the iniquities of the Fathers upon [us] their Children;
 cause the Children have inherited their Fathers Sins, as well as the
 Fathers Substance.

Prop. 5. As in Matters of Right and Demerit, 'tis agreeable
 to punish this Sin by stormy Wind; so in Matter of Fact, this Sin
 opposing the Spirit of God in his Breathings upon the Heart of Man
 hath been violently punished by Winds and stormy Weather.
 I shall give some Instances of this.

1. It was for grieving the Holy Ghost from whom *Jonah's* Mes-
 sage against *Nineveh* came, (when the Word of the Lord came to
 that Prophet) that he was punished by a Storm at Sea. *Jonah*
 1, 2, 3, 4. Now the Word of the Lord came to *Jonah, the Son of Amittai*
 saying, *Arise, go to Nineveh, that great City, and cry against it:*
their wickedness is come up before me. But Jonah rose up to flee
Tarshish from the Presence of the Lord. (Here was *Jonah's Sin*)
 ('tis Said) *went down to Joppa, and he found a Ship going to Tarshish,*
so he paid the fare thereof, and went down into it, to go with them
Tarshish, from the presence of the Lord. Thus *Jonah* sinned against the
 Work of the Spirit, he despised and neglected the Spirit's Word.

who had inspir'd him with that Message: The Word, which was the breathing of his Lips *Jonah* slights, and flies quite another way, than [that] way whither he was Commanded to go and Execute that Word: And Lo! he thought to get from the Presence of the Lord; not his Omnipresence, sure, *Jonah* was not so Ignorant; not to get out of the reach of his Instructing Presence, thinking the Word would not follow him: For this lying wholly in God's good measure is very much confined to Places; *Jonah* therefore was so ticked as at this time to attempt it. Well, but still, whither could he flee from God's Spirit? For, if the Spirit will not follow him with Messages of Prophecy to deliver to others, he will follow him with a Message of visible Destruction, (to Punish his Contempt) with an irresistible Storm at *Tarshish*, or at Sea, as the * Word is; ver. 4. *But the Lord sent out a great Wind into the Sea, and there was a mighty Tempest in the Sea, so that the Ship was like to be broken:* And so he goes on describing the Punishment of his Sin by that great and irresistible Storm. So Dangerous is it to neglect that Breathes upon the Heart, or to cast behind ones Back any Word, which he Suggests and brings home upon the inner Man; he has punish't it by blowing terribly with his Winds.

* Ver. 3.

2. The conquering Armies to destroy *Jerusalem*, those moral Storms, which wasted the Jews for their horrid Contempt of Christ and his Sacrifice; are set out by the Natural Storms of Heaven, and are threatned as a mighty Tempest to fall upon the People, after God had poured out his Spirit upon the Apostles, and plenteously reveal'd him. *Ezek. 13. ver. 10.—16. Because, even because they have placed my people, saying, Peace, and there was no peace: and one built a Wall, and lo, others daubed it with untempered Morter. Say unto them, which daub it with untempered Morter, that it shall fall: there shall be an overflowing shower, and ye, O great Hailstones, shall fall, and a stormy Wind shall rent it. Lo, when the Wall is fallen, shall it not be told unto you, where is the daubing wherewith ye have daubed it? Therefore thus saith the Lord God, I will even rent it with a stormy Wind in my Fury, to consume it. So will I break down the Wall that ye have daubed with untempered Morter, and bring it down to the Ground, so that the foundation thereof shall be discovered, and it shall fall, and ye shall be consumed in the midst thereof: and ye shall know that I am the Lord. Thus will I accomplish my wrath upon the Wall, and upon them that have daubed with untempered Morter, and will say unto you, the wall is no more, neither they that daubed it; to wit, the Prophets of Israel which prophesie concerning *Jerusalem*, and which see visions of peace for her, and there is no peace, saith the Lord God. This Prophecy took place at the Destruction of *Jerusalem* the second Time: For God had already destroyed it the first Time before *Ezekiel's* Prophecy: But now for the*

the Contempt of the Spirit's Work under the Gospel, he would it more severely than before. The Lord sets it all forth by the daubing of the Wall with untempered Morter, and its falling down. In as much as the main of the Doctrine, which the Scribes and Pharisees taught the People, in and after Christ's Time, was the Erection of the Jews *Oeconomy*, and therein opposing the Law the Gospel, *Moses to Christ*, and the Worship of the Old Testament as that which was by Law Established, the Grand Barrier of the Defence against the *Romans*, to all the New Doctrines Christ taught. In these things they thought themselves as secure of God's Favour and Loving Kindness to guard them on every side, as they were the Wall of *Jerusalem*, which compassed their City: Thinking the Wall of *Jerusalem* should never be broken down, nor, (they hoped) the City taken by the *Romans*; just like the vain hope their Ancestors had in *Jeremy's* Time (a History of what was past, as *Ezekiel* was a Prophecy of what was to come) that it should not be broken down, nor the City taken by the *Babylonians*; "But hold, says God, "you build your supposed Wall of Defence with untempered Morter. "There is nothing of *Christ* in it, who is the true *Wisdom* of God, "and must bind and cement every thing that is built right in *Work* "and *Religion*. Now, you set up the Wall of Defence otherwise "your Imaginations and Innovations of enlarging your Confidence "upon it, than I first set it, when I built up the Wall of *Jerusalem* "for you in *Nehemiah's* Time: I set it up so in the Type with "Eye to my Son, as to take all down again, when the Antitype "came: But you run on building and thinking to make all stand "without any regard to that *Messiah*, who is *Jesus of Nazareth*: And "this is to daub with untempered Morter. Pile down with it, and "lay all your Confidences in the Dust. And so it came to pass that "Christ by the Engines of *Vespasian*, and the battering Rams of *Tyberius*, "especially the * great Ram, which the Jews called *Nicon*, or *Neck*, "because it overcame all, and at length battered the Wall down. Thus, in a shower of Stones upon this untempered Morter, and which their Prophets had seduced them in prophesying Peace, that the Wall should stand; (a Shower, which, in the Prophecy as it resembled by the great Hailstones, as the furious Assault of the Romans, is fitly represented by a stormy Wind to rend it) the Wall of *Jerusalem* is fallen.

So, *Isa. 28. 1, 2, 3.* Wo to the Crown of Pride, to the drunkards of Ephraim. — Behold the Lord hath a mighty and strong one, which shall cast down to the Earth with the hand, the crown of Pride, the drunkards of Ephraim shall be trodden under feet. This mighty and strong One which the Lord uses to punish these Wretches, was the *Roman Army* falling upon

* ἡ δὲ τὸ
 νίκωνι τῷ πει-
 ροῦς ἐν ἱερου-
 σολέμ (αὐτοῦ
 τὸ τῆς ἱερου-
 σολέμ
 — ἐκάλει-
 σαν ἐλὲν πολε-
 μῶν τὸ πᾶν ἡ
 νίκων.) Joseph.
 de bello judai-
 co. Lib. 6. cap.
 8. pag. 923.
 (Edit. mibi
 Genev. 1634.)

City of Jerusalem, as before, and fitly described by a *Tempest* and *Destroying Storm*, to cast down to the Earth with the Hand; because the Romans beat all down before them by main Force: The proud Towers could not stand against them. They are called the *Crown of Wisdom*, as the Famous || Interpreter of *Casarea* in *Palestine* hath well noted, for refusing to wear the best of Jewels, that Precious Stone

|| Τὸ στέφανον
τῆς σοφίας,
τὸ καὶ ἁγίον
μυστήριον ἀποδοκιμασθέν
ἀπὸ πάντων Ἀιδεσθῶν,

Procop. In *Isa.* pag. 250. ((*Edit. mibi Parisiis*, 1580.)

For the same Reason the Lord's Vengeance in the Storm reach'd their Temple, and the most curious Oracle, which the Curiosity of Men was not providentially admitted to behold, being inevitably cut by the Fury of the Soldiers in * spight of *Cesar*, and notwithstanding all his endeavours to save the Temple. The Lord destroyed all that stately Fabrick, that goodly Structure and Magnificent Pile of Building, enlarged so much by *Herod*, that some have call'd it a *Third Temple*: He valued it, I say, no more than an *Cottage*, or *Hovel of Straw*, fit only to be set Fire on, when he took his Son home, and had done keeping House there.

* Ὁ αὐτὸς οὖν
καὶ οὗτος ὁ
καὶ ὁ καὶ
ἐμπροσθεν
ταῖς. sic igitur
Templum in-
vito Casare
incenditur.
Joseph. de bello
judaico. Lib. 7.

The last Punishment, which ever visibly befel Jerusalem, being

(1) Julian's Attempt to rebuild it, was executed by a terrible storm of Wind in a Natural, or rather preternatural manner, being accompanied with Fire out of the Ground, also Earthquakes, Thunder, and Lightning, that tare the Stones up from the Foundations, and confin'd just to that Place, which is not usual. The Account of divers prodigious and concomitant Accidents is indeed given us by numerous Historians, Chronologers, and Divines in divers Ages, especially by the most Copious Repetitions in the Writers of the last; some Gleans of which, I Present the capable Reader with, in a smaller Character in the *Margent*.

(a) The most justifiable entrance upon the proof of this, will be to begin with Julian himself, to shew how the Jews came to undertake it. That Emperor in a Flattering Letter

to the Hebrew People, pretended he would be glad to dwell with them in *Hierusalem*, knowing they were caught at this Bait, and so coaxes them into the Snare. Among other things in his Epistle to them, with this Passage: Ὁπερ καὶ περὶ ὑμῶν ἵνα καὶ γὰρ ὅτι τῶν Περσῶν πόλεμον διορθώσμενος, τὴν ἁγίαν πόλιν ἐπισκευάσμεν καὶ ὑμεῖς ἐν αὐτῇ δικαιοσύνην πόλιν ἀγίαν Ἱερουσαλὴμ ἐμοῖς καμάτοις ἀνοικοδομήσῃτε, καὶ ἐν αὐτῇ ὁἴσῃτε μέγα μαθ' ὑμῶν τῷ κρείττονι. Which I render thus into English. It will be a thing you are concern'd to go about, that as soon as I have brought the Persian War to a happy issue, I build up that Holy City Jerusalem, and dwell in it, which you have desired of a long time to see inhabited, for which you and I, too, may both have cause to Bless God. This Flattery he inscribes thus; Ἰουλιανὸς Ἰουδαῖον τῷ κοινῷ. That is, "Julian, to the Common-wealth of the Jews." Julian. (*Imp.*) opera. parte 2da. Epist. 25. pag. 154. (*Edit. mibi Paris.* 1630.) Anno 361. Next to Julian's own Ground-work, testifying to the Jews, what Insinuations he had made towards the rebuilding of Jerusalem, we may raise the Superstructure of Testimony from other Writers, Ranging them according to the Time: I begin with a Passage in one of the Gregoryses; I begin with Him that was born in *Nazianze*, an Ancient City of *Cappadocia* in the lesser *Asia*, and, because

admi-

(b) As to the Accounts given of this Stormy Wind upon the Temple's Rebuilding by Julian, in the Concomitants of the Wind, viz. Subterraneous Fires, breaking out and destroying the Work-mens Tools; as likewise Earthquake, Thunder and Lightning, killing divers of the Work-men on the Spot, and burying several in the Rubbish; which I have examined in 40 other Writers, too tedious to transcribe in their words at length, I will, however, (for the Benefit of Junior-Scholars) amass the Proof, in the Places, and lay the Authors in order of Chronologie before them. It may be seen in an Epistle of Ambrose of Milaiu to the Emperor Theodosius; apud Ambros. Opera. Vol. 2. Tom. 5. (Epistolarum lib. Epist. 17.) Colum. 213. (Edit. mihi Paris 1614.) ad An. Dom. 374. In Ammianus Marcellinus, a learned Pagan, Anno Dom. 380. apud Eiusdem Rerum Gestarum qui de 31. Superfunt Libros 18. lib. 23 pag. 255. (Edit. mihi Hamburgi 1609.) And again, of the Paris Edition, 1636. pag. 237. In Rufinus, a most enlightened Presbyter of Aquilee. or of the Church of Aquileia An. Dom. 390. His Works being never Printed alone as I have met with, ly very much dispersed in other Writers: His Apologie to Anastasius, (one of the Popes in his Faith for the Papists quarrell'd with him, because he saw further into the Gospel than most of them) is printed in Jerome's Works, vol. 2 Tom. Fol. 85. in Lit. L. & M. (Edit. mihi. Paris, 1546.) His two Books of Invektives against the said Jerome, are to be seen also in the same Tome. Fol. 86. and Fol. 93: His incomparable Discourse upon the Apostles Creed, is buried in the 3d Tome of Cyprian's Works, according to the Old Editions: But Edit. mihi Rigaltii notis, Paris, 1666. 'tis found at pag. 383. And Lastly, That piece of his, which now lies before me on the Point is his Hist. Eccles. collected by Grynaeus, an Ancient Lutheran, out of Eusebius, &c. (and so in his Collection puts in this of Rufinus distinctly, among the other Ecclesiastical Historians. apud Grynaei Euseb. &c. pag. 201. (Edit. mihi Basil. 1570.) See this Passage touching Julian's Attempt to rebuild Jerusalem, Russin. Hist. Eccles. lib. 10. cap. 38. 39. (apud Rhenan. Hist. part. pag. 239. & apud Grynaei Hist. Eccles. lib. 1. cap. 38. 39. pag. 212.) In Chrysostome of Anch. Anno Dom. 398. apud opera. tom. 1. homil. 36. orat. 3. adversus judaeos. pag. 436. (Edit. mihi 1635.) In the Historian Philostorgius, Anno Dom. 425. apud Hist. Eccles. Gr. Lat. lib. 7. §. 14. pag. 506. 508. (Edit. mihi. Mogunt. 1679.) In Socrates the Ecclesiastical Historian, An. Dom. 440. apud Hist. Eccles. lib. 3. cap. 20. (edit. mihi Mogunt. 1677.) pag. 193. In Sozomen the Historian, contemporary with Socrates, An. Dom. 440. who gives us the largest Account of it of any. apud Hist. Eccles. lib. 8. cap. 22. pag. 631. 632. edit. ut prius. In Nicephorus of Caliste, who living so great a distance from the said times, as to flourish, An. Dom. 1300 It can't be reasonably expected his History (such was the Plagiarism of those dark Times, both in Divines and Historians) should be very much of it his own, tho' I find writers for want of comparing their Books, quote this Nicephorus, as if none had written on the Matters before him: Whereas the very [words] of his are stolen almost verbatim out of the elder Historians. This about Jerusalem's Temple, &c. is in Niceph. calist. Eccles. Hist. tom. 2. lib. 10. (edit. mihi Paris, 1630.) pag. 74. 76. In Aventinus Annalist of Bavaria. apud Annal. Boiorum. lib. 2. pag. 147. (An. Dom. 1505.) In Freculphus Bp. of Lisieux, a City of France in Normandy, apud Freculph. (epist. Lexoviens.) chronic. lib. 4. cap. 14. pag. 578. (edit. mihi. comelian. 1597.) An. Dom. 1539. In Grynaeus, the Lutheran Collector, An. Dom. 1570.) out of Socrates. lib. 3. cap. 17. vid. Grynaei Eccles. Hist. pag. 287. In Funccius, contemporary, An. Dom. 1570. A Lutheran Chronologer, apud chronol. Fol. 109. Et comment. in chronol. lib. 6. (ad An. Xii. 367.) sine Paginis. (edit. mihi 1578.) In Melancthon, An. Dom. 1580. Chron. Carionis. pag. 278. (edit. mihi 8vo.) There is another Edition in Folio. This Chronicle is a part of his Works in the 4 Tomes. In Buckolcer, Ind. Chronol. pag. 205. Ad An. Dom. 1580. the Chronicle of that famous Parisian Doctor, Genebrard, An. Dom. 1585. (contemporary with Ignatius the Jesuite, in less than 40 Years after the rise of the Jesuite's Order in 1540. from Ignatius a Spaniard, their Founder, as our English Saunders States it with his Popish Remark, that on the founding of this Order, God had appointed them another Seed instead of Abel, or the Monasteries and Monks, whom Cain. i. e. H. 8. slew, ita Deus posuit nobis semen pro Abel quem interfecerat Sander. de schismate Anglicano. lib. 1. pag. 141. (edit. mihi col. Agr. 1628.) And as Hospinian as it in his Book de origine jesuitarum. pag. 1. (edit. mihi Tigur. 1670.) apud Genebrard: Chronograph. 1. pag. 224. (Edit. mihi Paris. 1585.) In Baronius, the Cardinal Annalist, An. 1590. apud An. Eccles. Tom. 4. ad An. Christi. 363. pag. 118. §. 5. In the Lord Napier on the Revelation. (ad 1594.) pag. 20. 21. (out of Chron. Carionis, lib. 3.) In Johannes Sarisburiensis Bp. of Chartres Polygraphes, five nug. curial. lib. 8. cap. 21. pag. 657. (ad An. Dom. 1595. (In the Lutheran, Philip Merarius, (ad An. 1602.) apud opera subscrv. five Medit. Historic. (ps. ima.) cap. 42. pag. 197. and 265. In Lydiat, the Grand Antagonist of Scaliger, (ad An. 1609.) apud emend. temporum. pag.

233. In *Pezelius*, another of the Lutheran Historians, (*ad An. Dom. 1610.*) *apud melif. Historic.* (p. 2dā.) pag 401, 4. In *Angelocrator*, whose *Chronologie* in 9 Books was published at Frankfort in Germany (*ad An. Dom. 1611.*) *apud chronol. lib. 9.* pag 541. (*edit. mihi Francof. 1660.*) In *Spandanus*, the Contractor and Continuator of *Baronius*, (*ad An. Dom. 1618.*) *apud annal. Eccles. Baron. in Epitom. red. Tom. 1.* pag 464, 4. (*ad An. chr. 363.*) §. 3. In *Grotius* (*Anno Dom. 1620.*) See his Book, *de veris Rel. Christian.* (*mihi*) pag. 344. Also, in *Annotatis de veris. Rel. Christi* pag. 346. In the Lutheran Chronologer, *Calvisius*, (*Anno Dom. 1620.*) *apud opus chronologic. Fol. Edit. pag. 525.* In *Squire on Thefs.* (one of the Old Church of England Divines) *Anno 1630.* out of *Sozom.* pag. 165. In *Valesius*, (*Anno 1636.*) *apud annot. in Am. Marcell. pag. 250. 251.* (*edit. mihi Paris 1636.*) In the *theran Mathias* (*Anno Dom. 1648.*) *apud Theatr. Historic. Theoretico — Practic.* (pt. 4^a) pag. 329. Again, in the Lutheran Chronologer, *Helvicus*, (*Anno Dom. 1651.*) *apud synops. Hist. univers. pag. 3.* (*de rebus Politicis*) pag. 107. In the Learned *Frauzius*, a Lutheran, (*Anno Dom. 1654.*) *apud sacrif. Patriarchal. sacr. pag. 340.* (quoted out of *Nicephorus. lib. 3. cap. 24.*) In *Hottinger* of Zolingen, (*Anno Dom. 1651.*) *apud Hist. Eccles. N. T.* (pt. imā) pag. 199, 200, 201, *passim.* In *Cloppenburg*, (*Anno Dom. 1655.*) *apud syntagm. Exercit. Theol. pag. 421.* In *Tillingbast*, (*Anno 1655.*) See the Mystic Numbers of *Dan.* and *Rev. alias*, *Gen. Work*, 3d pt. pag. 122. In *Pool*, *apud synops. critic. vol. ult. (five 5.) ad apoc. 11. 1. colum. 1819. lin. 59. 60. &c.* In *Hebeck*, *pro convincendis & convertendis judæis, five contra judæos.* pag. 192, 193. In *Mr Caryl* on *Edic. 4to Vol. 11. ad chap. 37. 5. pag. 461.* In *Dr. Gell's Remains. Vol. 1. pag. 423.* Lastly, no more, In *Huetius.* (*ad An. Dom. 1679.*) *apud Demonstr. Evangel. Propos. 9. cap. 5. pag. 378.* *Propos. 9. cap. 105. pag. 614.*

And now after this Interruption, I return to the English Reader. There seems to be something foreshewn of this preternatural Storm of Wind, and Tempest of Thunder, Earthquake, &c. in God's Word, as long before as *Isaiah's* Time, to frustrate this vain attempt of the Jewish Folk, under the Encouragements of *Julian*. *Isa. 29. 6. Thou shalt be visited of the Lord of Hosts with thunder, with Earthquake, and great noise, with Storm and Tempest, and flame of devouring Fire, compared with ver. 5. Moreover the multitude of thy Strangers shall be like small Dust, and the multitude of terrible ones shall be as chaff that passeth away, yea, it shall be at an end suddenly.* Now this doth so exactly agree with Circumstances, that cannot pass it by: *The multitude of thy Strangers.* What a Race of Gentiles did the Jews at that time mingle themselves with, the basest People of the Empire, who were meer Strangers to the Jews, (tho' in this Attempt they were got in together among them as well as Strangers to the Gospel! Well, *the multitude of these Strangers should be like small Dust*, alluding to those vast numbers of Scuttles of Dust they carried away in the Rubbish, of which

(C) ὁ πολὺς ἐκείνων χεὺν, *Chrysostom. Tom. 1. pag. 436. ἐπὶ τῇ δὲ ἐκείνῃ ἡ ἐξουσία καὶ τὸν χεὺν.* *Theodoret. Eccles. Hist. Lib. 3. chap. 20. pag. 142. αἵμα ἡ ἐξουσία τὸν χεὺν ἐκείνῃ.* *Hist. Eccles. Lib. 6. cap. 22. pag. 632. τοὺς κἀπὶ τὴν καὶ κατὰ τὸν χεὺν ἐκείνῃ.* *Calist. Hist. Eccles. Tom. 2. Lib. 10. cap. 32, 33. pag. 74, 76.*

(i) Nam Temple stood, and (h) אֲרִיאֵל Ariel, the Lion of God, and (i) for
 quavis take in both: And indeed both Interpretations do but make
 אֲרִיאֵל barel full sense. As much as to say, let it be the Mountain of God, which
 mons Dei op- the Jews trust in, and so the lofty Temple, (which I would rather
 timè interpre- understand than take their meaning who make it that little rising
 tetur; ac etiam Altar of Four Cubits high in the middle of the inner Court)
 אֲרִיאֵל ariel the Lion of God, and so the People of the Jews in the Temple offering
 Leo Dei dica- up their Bloody Sacrifices, especially after Christ had once offered
 tur — tamen himself, and they had cut off Messiah, it comes all into one Sense
 vox ista mons Only I can't be of their Mind, who expound אֲרִיאֵל abstractly, and
 Dei magis consider it absolutely as the Lion of God, without the Peoples call-
 proprie to- ing off Messiah, when they had cut him off, which made it so. The
 tum ædificium fall short, who Interpret thus, (k) "The Lion of God; for even-
 — verè respi- cit. Scacch. "the Lion devoureth the Flesh, so the Brazen Altar of God con-
 cit. Scacch. sumed the Sacrifices. It ought to be expounded in a sense re-
 Sac. Elaochri- lating to Christ: For there lies all the Emphasis, the City where
 sm. Myroth. 2. David dwelt; in the way they go, 'tis no more than if it had been
 pag. 610. (edit. expressed the City where Abaz dwelt, who was a wicked King
 mihi 2da. fol. Jerusalem, 2 Kings 16. The Holy Ghost therefore putting all to-
 Amsteladam, ther in a relation to their neglect of Christ, must by Ariel, the Li-
 1701) The of God, mean, that as a Lion tears his Prey, and mangles a Beast
 1st Edition pieces to devour him, so did the Jews: For tho' they had been
 was printed at taught of God to Sacrifice, yet all their continued offering up
 Rome in 1625. slain Beasts was no better in God's Account now after Christ, (which
 (k) Weemle's the Prophecie hath regard) than God's Lion, tearing of Beasts
 Christian Syna- to glut themselves, rather than Sacrificing them to please him
 gogue. pag. And therefore God would punish them. Nay, afterwards in the
 106. last hopes under Julian, he would for the same Provocations, dis-
 pate all their Helpers, as hath been shewn in ver. 5. when they
 thought to bring it up to their Bloody Sacrifices again.

1 Cor. 3. 11.

What wonder, that their Foundations should be so destroyed by
 Earthquake and Tempest, who would lay in another Foundation
 which no man can lay, than that is laid, which is Jesus Christ? as the
 Apostle speaks; for it comes upon them for rejecting this Stone
 the corner, and Foundation God had laid in Zion, ver. 16. of the
 Chapter preceding; Behold I lay in Zion for a Foundation, a Stone,
 tried Stone, a precious corner Stone, a sure Foundation. Alas! Their
 being rejected in the former Chapter, 'tis no marvel, if their new
 fangled Foundations for the Temple to return again to the Sacrifice
 of the Law were torn up before their Eyes, and the whole Design
 spoiled.

4. Lastly, In our own Case, of late, I mean, that terrible Storm
 which was Ordered November 26. 27. last, towards the close of
 that Year, and which we are lying down before God in a sense of

near the beginning of *this* Year; how agreeably did God punish our sins against the Spirit by a *Wind*: wherein he seemed, as it were, to throw away the *Weight*, as *Job* hath it, which *he maketh for the Winds*, Chap. 28. 25. Scarce a drop of [Rain] falling in these Parts to mitigate or allay the Severity of it, from the ballancings of the *Winds*, the wondrous works of him which is perfect in Knowledge, *Job* 16. Tho' I know Mr. *Weemse* of *Lathocker* in Scotland, makes the *Winds* there spoken of in *Job* to be ⁽¹⁾ *subterraneous Winds*, and the Earth it self to be made a weight for them that they do not break through.

(1) As he admired before, why the water overflowed not the whole

Earth, so he admireth now why the *Winds* ascend not up through the whole Earth; but are carried about the Earth, and are kept down by a certain weight. *Weemse's Works*, vol. 1. part. 1. (*Observations Natural and Moral*) cap. 6. pag. 18. I confess this *Observation* hath lookt to me very Ingenious at the first; but then the truth of the Conjecture hath vanished again, upon second thoughts; because, tho' the solid Earth is a weight Eventually; & is found to be heavy enough to repress the most furious Winds that blow; yet the Earth was not made designedly to be a weight [for] them, as the Praise in *Job* might signifie, but for different (Ends): Whereas some occasional Rains seem to be a positive weight laid by the God of Nature (for) them, and that purposely at set times to slake them, and so to allance them, that their Fury is more moderate, as soon as a sharp dash of Rain hath fallen. And this we have often seen hath mitigated the violence of the *Winds in loco suo*, their own Region, the very same, on a sudden.

6. Prop. and last, Whilst God is dealing Violently by Stormy Wind, 6 Prop. the blows also therewith voluntarily upon whom he Lifts. As in *Nah's Storm*, it fell upon the *Mariners*, who knew nothing of the Cause thereof, nor had done as the disobedient Prophet to provoke the Spirit to it, as the Prophet, when he came to himself, explain'd it; it nevertheless blew as furiously in outward Violence upon these, as it did upon *Jonah*, who was the provoking Cause thereof. In the Ship which arrived in the Country of the *Gadarens*, the Storm fell upon the Humane Nature of [Christ], and tossed the Lord of 1 Cor. 2. 8. the World, as well as on the Disciples, and those others, who went down into that Ship, and there reeled on the deep: They were all to the Eye of [Sense] in visible Jeopardy, to a Man of them, even Christ and all. So in *Paul's Euroclydon*, it was terrible to him, till Acts 27. 14. he had God's Comfortable Presence by the Angel, as well as so to the Centurion, and Ship's Company, when neither Sun nor Stars in ver. 22. any days appeared, and no small Tempest lay on us, all hope that we could be saved, was then taken away. And in the manner of their very Escape, Paul had no better way than the rest of the Company, ver. 43. either to Swim for it, by casting himself into the Sea, or to escape ver. 44. Land on a Plank, some Board, or broken piece of the Ship: And he was forced to be a night and a day (perhaps at that time) in the storm, as he reckons it up among the number of his Perils, 2 Cor. 11. to which Distress in his dangerous Voyage to Rome, in order to appear

appear before *Cæsar*, but mainly in God's Aim to *strengthen the Saints* there, it is very probable, that that place in the *Corinths* refers.

Likewise in our *late Storm* the Holy Ghost blew *voluntarily* upon whom he would; the Calamity fell upon *Good* as well as *Bad*, making no difference between them that feared God, and them that feared him not. That Prelate Bp. Kidder of *Bath and Wells*, in my Native Country, *Somersetshire*, who wrote an admirable Treatise to demonstrate the *Messias* against the *Jew*, was killed by the terrible Blast in his *Episcopal Palace*, without any regard to his *Dignity of Service*.

The USES.

Use 1. How greatly do the [Breathings] of the *Ungodly* in the Carnal Contentions at this Day provoke God! how impiously do Men in their Oaths, Scoffs at Godliness, drolling upon the Scripture and turning Sacred Canon into Burlesque, jesting with the things of another World, especially the Blasphemies and vile Breaths in the Play-Houses (those ^(m) Temples and Schools of the Devil, train up impure Wretches, those Ware-houses of the infernal Play the Chair, of ⁽ⁿ⁾ Filthiness, the ^(o) Seats of Pestilence, and ^(p) one now calls them, *the Nursery of Lewdness*) dare God, as were, to set the Judgment home upon a provoking Land, by the most amazing and destroying [Winds]! What will become of *Stage Actors* and *Spectators* too in another World, if God doth not, from an **exalted Jesus*, grant them *Repentance unto Life* in this? Will he have great Cause to Bless the Lord for our Sovereign Queen ANNE at this Day, that among other Blessings of Her Reign, he has put into Her Royal Heart, to discountenance and suppress the intolerable Insolencies of the Stage by Her Just Authority. How will the wretched Sufferers, if God cast them into *Hell*, be able to act the *Tragedy* of the Winds blowing down *Houses*, *Chimneys*, &c. out of *Darkness*? How will they carry on their jesting with God Himself, when he comes to execute the Fierceness of his Wrath upon

(m) ἀρχαῖ
δαίμονι ἀφ' ἐ-
στίν. ὅ παύ-
λδ supra. ὅτι
πρὸς τὴν αὐτὴν κα-
κοῦργίαν πα-
σὺν ἀπολαύουσιν.
Euseb. de vitâ
constantini.
lib. 3. cap. 55.
pag. 512.
(Edit. mihi
Mogunt. 1672.)
(n) ἡ μὲν γὰρ
ἐκ τῶν ἐκκλησιῶν
ἀρχαῖν ἔχον
ἐν διατάξει.
Clem. Alex.
and. opera
(Pedagog. lib.
3. cap. 11)
pag. 254.
(Edit. mihi
Paris 1529.)

(o) Nonne ergo fuges sedilia hostium Christi, illam Cathedram pestilentiarum, &c. Tertullian. opera
spectaculis. cap. 27.) pag. 84. (Edit. mihi Rigalt. Lut. Paris, 1664.) (p) "Nay, to shew how far we
"exceeded the Impieties of the *Jews*, permit me to mention one Instance, tho' I cannot do it with-
"out Horrour, of a late daring Affront to God, unparallel'd by the *Jewish* or any civilized Nation,
"which looks like a defying, if not a ridiculing of his Judgments; I mean, that impudent Repre-
"tation of a mock-Tempest on the Stage, so soon after we had felt that dreadful one, that gave oc-
"casion to our meeting this Day. I think, I should not have been just to my Subject, if I had o-
"mitted to take notice of this unprejudiced piece of Profaneness; and certainly 'twill be no digression
"it, to add, that whilst THESE NURSERIES OF LEWDNESS are suffered to corrupt the
"it is in vain to hope to see it reform'd. Bp. of Oxford's Sermon before the Lords on the Fast-Day, 1679.
fioned by the late dreadful Storm, pag. 17. * Acts 5. 21.

on them? Have they forgot *Prov. 10. 25.* first part, *As the Whirlwind passeth, so is the wicked no more?* is *Psal. 58. 9.* so easie to be acted over in Play-Houses, *Before your Pots can feel the Thorns, he shall take them away as with a whirlwind, both living and in his wrath?* is *Psal. 11. 6.* a jesting matter, *the wicked shall be turned into Hell, and all the Nations that forget God?*

Have they never read how ^(q) "At *Lions* in *France*, in the Month of *August*, in the Year 1607; whilst the *Jesuites* were acting a prophane Play of *Christ's* coming to Judgment at the last Day,—the Lord, from Heaven, continued Thunder and Lightnings for Two Hours space together, Slew Twelve of the Actors and Spectators presently, and amazed all the rest with great Terrour and Fear.

(q) *J. G.* his Refutation of the Apologie for Actors. pag. 38. also, a short Treatise against Stage-Plays, Printed 1625.

Did they never hear how the School of *Dulwich*, near *London*, in the County of *Surrey*, came Originally to be Founded in bitter Remorse of a Stage-Player, that acted *Dr. Faustus* with Twelve Devils, when lo! a Thirteenth came up, and made a Tragedy of it indeed?

But I pass to another Use.

Use 2. To Counsel [you], poor Sinners, who sit under the Preaching of the Gospel, to get in to *Christ*, upon the first Motions and Work of the *Holy Spirit* in your Souls, convincing you both of *Joh. 16. 8, 9,* Sin and Righteousness, and exciting his own Preparations in you towards it. O! let not this Advice be despised, in as much as *Christ* is the only Refuge from every sort of Storms: *Natural Storms,* Heb. 6. 18. *Moral Storms,* and *Eternal Storms* of the Wrath to come. As to *Natural Storms*, such as the late, *awakening Tempest*, they are very terrible to Humane Nature, and the Consequences more dreadful. Is it not a Natural Horror to be crushed to pieces, or buried alive, and dig'd out maimed from the Ruins of our own Habitations? Many fell thus in the amazing Storm or Hurricane of *November* last: And *Natural Storms* are especially terrible unto *sinful Dust*, or Man considered as he feeleth Sin set home upon his *Conscience*, before he can graciously Experience his Conscience washed with the sprinkling of the Blood of *Jesus Christ*: The proudest Adversaries of the Church of *Christ* may be afraid of such Storms to fall on them, because they have been long ago imprecated, *Psal. 83. 14. 15.* *As the fire burneth a wood: and as the flame setteth the mountains on fire; so persecute them with thy Tempest, and make them afraid with thy Storm.* How doth the Fire burn a Wood? How doth the Flame set the Mountains on Fire? why Naturally. Then so to Persecute them with God's Tempest, and [so] to make them afraid with God's Storm, is sometimes

Heb. 10. 22.

Psal. 78. 48.

times to Persecute and make them afraid with *Natural Storms*, Tempest of *Thunder* and *Lightning*, which produceth such Effects *Fire* and *Flame* naturally. And according as the Church Pra against her Enemies in this Text, [Strangers] to Christ; for they were the *Tabernacles of Edom*, and the *Ishmaelites*: of *Moab* and *Hagarens*, *Gebal*, and *Ammon*, and *Amalek*: the *Philistines*, &c. v. 6. 7. So the Lord had naturally punished such Enemies by Storms from Heaven which produced *natural Fire* and *Flame*. The *Egyptians* were punished thus, *Exod. 9. 23.* when the Lord sent *Thunder*, sent out *Lightnings*, gave them up to hot *Thunder-bolts*, and the *Fire* (naturally) ran along upon the ground. The *Philistines* had been served thus, *1 Sam. 7. 10.* The Lord thundered with a great *Thunder* upon the *Philistines*, and discomfited them. Thus *Natural Storms* are dreadful to *Humane Nature*, and especially to Men in a *Christ-ian State*.

Neither will you know, *poor Sinners*, what to do without *Christ*. *moral Storms* reach you, such as will find you unprepared to encounter them with your *Manners*, good *Breeding*, or *Education*. These are troublesome *Times*, *Temptations*, *Losses*, the furious *Rebuke* of *Man*, &c. *Christ* only can be your *Refuge* and *hiding Place* against these, *Isa. 32. 1. 2.* Behold, a *King* shall reign in *Righteousness*, and *Princes* shall rule in *Judgment*. This *King* was *Christ*, these *Princes* were the *Apostles*, the *Government* was the *Church*, the *Law* the *Gospel-order*. But *poor Sinners*, you must have to do with him immediately as *Mediator*, *Priest* and *Advocate*; therefore it follows for you, in your most distressed *Condition of Soul*, or outward *Circumstances*: And a man, (aye, this *Man Christ*, who had something to offer, *Heb. 8. 3.* aye, this (same) man (who) after he had offered one sacrifice for sins for ever, sat down on the right hand of God. *Heb. 10. 12.* And again, this man, because he continueth ever, hath an unchangeable *Priesthood*. *Heb. 7. 24.* Yes, the one *Mediator* between God and men, the *Man Christ Jesus*. *1 Tim. 2. 5.* shall be as an *hiding place* from the *Wind*, and a *covert* from the *Tempest*. *Christ's* wounds will shelter you in *Peace*, when other *Storms* rise; his *Spirit* will *Breathe* and *Refresh* you, when *Stormy Troubles* beat round you: Because they cannot pierce your *Shelter*, nor get in as deep as the *Coverment* which he hath hid you from the *Tempest*. So *Isa. 25. 4.* For thou shalt be a strength to the poor, a strength to the needy in his distress, a refuge from the storm, a shadow from the heat, when the blast of the terrible ones is as a storm against the Wall. God saved his poor hated *Ones* from those *moral Storms* which fell upon *Jerusalem*, as he had saved before the poor *Rahab*, the *Harlot*, who believed on the Lord, and was safe, when the blast of the *Rams-horns*, the blast of *Christ's* *kingly Power*, who was the *firstling*, and *Male without blemish* of the whole

Josh. 6. 5.
Lev. 1. 3.

red Flock, as his Kingdom is founded in his Sacrifice; I say, the
 blast of the Rams-horns, thro' his Churches using of the Type, was
 very terrible to the Besieged within the Walls of Jericho: Aye, and
 now when it comes to the turn of Jerusalem, to be serv'd as Jericho,
 he saved such as believed on Christ their Covert, when he cut off the
 proud Jews, who would have none of this Shelter. The terrible
 Romans now used by Christ-King in a further carrying on his Power
 with the blast of Jericho's Rams-horns, fell hard in a Storm against
 the empty Wall of the Proud and Lofty Jerusalem: But God's faith-
 ful ones were all departed and gone out of Jerusalem first; they were
 safely hous'd in God's Covenant, were got into Christ, and had a
 better Wall about them, even the munitions of Rocks, the strong For-
 tifications of Father, Son and Spirit: For it follows in the next
 Chapter, rising into an Evangelical Song of Praise, — *We have a*
strong City, Salvation will God appoint for Walls and Bulwarks, Isa. 26.
 Thus Christ is a full Shelter for poor Sinners in all moral Storms
 at this, or in any other Day. And to name no more, Isa. 4. 6. (which
 must be opened the the same [way]) *And there shall be a Tabernacle*
in a shadow in the day-time, and for a place of Refuge, and for a co-
vert from Storm and from Rain. The meaning is, after God had done
 with his Jerusalem-Temple, his People under the first Ages of the
 Gospel, and afterwards under the man of Sin, or in the days of An-
 tichrist, should be in a safe, tho', as long as in this World, in an
 unsettled, and uneven Condition, as to the increase and decays of
 Light, Spirit, Consolations, and Communion with God; and so
 their Church-State should be rather as a [Tabernacle] for a shadow
 in the day-time (as the Church in the Wilderness had their Taber-
 nacle long before they had their Temple in Canaan): The Gospel-
 Churches being put to wait for their Perfection in a New Jerusalem-
 Temple coming down from God out of Heaven, and their Conditions
 being successively from Generation to Generation a Pilgrimage, a
 blessed Journeying (tho' many a Balaam hath been hired to curse them
 their passing thro' Moab) to this Glorious Land of Promise: Yet
 shall here, in this very Tabernacle-State by Word and Ordinances,
 they should have a shadow in the day-time. That is, Judaism being
 passed over, the night wherein they had but Moon and Stars, (such
 Church-State as God owned; also Prophets and meer Men, to en-
 lighten them, before the Sun of Righteousness was risen); and now
 the Day-time of the Gospel being come, Christ the Sun, (which
 makes Day is abused by the Pope, put on by Antichrist, and worn
 under a Pretence of being Vicar of the Lord Jesus: Thus by
 the Zeal, this very Sun, Christ, which makes the Day of the Gos-
 pel is occasionally by Usurpers turned into Scorching Beams in the
 day-time, that the Consciences of God's People cannot bear the
 H Beams

Isa. 33. 16.

2^d Thes. 2. 3.

Rev. 21. 10.

Num. 22. 6.

Heb. 11. 9.

Mal. 4. 6.

Rom. 6. 5.

Jer. 23. 6.

Beams of such a sort of *Christianity*: And if they can't, the Scorching Beams of *Persecution* have attended it, and at other times, more Storms and Tempests, by a usurped mis-employing of the Authority of Christ against them that are Christ's own. Well, now under this [usage] he becomes a *Tabernacle* for a [Shadow]. He is offered [that] to them, which providentially hides them in Storms and Persecution: But he is always that to them which spiritually hides them from the real hurt of them: For being planted together into Christ their Fellowships they have mighty *Quicknings* and *Refreshments* from Jesus Christ, and so [these] Storms as well as [other] Dispensations are *Sanctified* to them to do their Souls good. Now, Sirs, Tell you get by coming in to Christ: And therefore, under the workings of the *Holy Ghost* upon your Hearts, set in with his blessed Motions, and come in to this Lord our *Righteousness*.

And so for *Eternal Storms*, he is Jesus which delivereth us from the Wrath to come, 1 *Thess.* 1. 10. For upon the wicked he shall rain *Snares, Fire and Brimstone, and an horrible Tempest, this shall be the Portion of their Cup, Psal.* 11. 6. And what a *Mercy* shall you have in the Day to save you eternally from the Storms of this Nature!

Use, 3. To encourage us all, whether such as are yet to have Christ, or such as are already, by a work of the Holy Ghost, got into Christ; *How strong is the head of the Church!* I mean, how strong Christ! the Head of his own Church, his Body, which is by the eternal Law established! How safe is that Church from Storms or Plots from Death and Dissolution, which hath been taken out of the Wounds of his pierced Side! (to allude to the matter of Eve's Body taken out of Adam) shadowing out the *Mystical Union* between Jesus Christ and his Church).

(r) "The
"making of
"Eve at first

"out of Adam, and the uniting of her again unto him, which was the first Original of Marriage,
"Typical of Christ the Second Adam, and his Wife the Church. D. Rich. Cudworth's *Union of Church and the Church shadowed.* pag. 16.

Mic. 5. 2.

AAs 2. 33.
Iia. 9. 6.

O! What a *Mercy* is it to be nearly related unto him, whose *ings forth have been from old, from everlasting!* What Power of Government is like the Power of Christ's Kingdom, which he has received of the Father, and which in Church-Power is laid on his Shoulder but his own? All Church-Power as was put upon his Typic the Illustrious Heads of the House of Israel, being to be quite taken off from the Succession of those Princes, and which was never; we read in God's Word, devolved upon any Successions of *Gentile-Kings*: The Ground of which is, the Government of Christ is an Investiture, or *Legislation* that none can bear [from]; and the Execution of a Trust which none can perform [for] God the Father, but his own Son in our Nature: Nay, the very *Ettypal* Administration

ministration] of the Church Affairs (I speak of that Church which
 to be edified according to the Influences of its Exalted Head) out
 of his Archetypal Investiture, is so devolved by God the Father,
 that when the Church-Power of Administration was taken from the
 Jews in the Type; 'tis set out by giving the same unto Eliakim, a
 servant and Steward of the King's; and therein to Christ's own
 Body Spiritual, his Servants, and Stewards, and Subjects, in the
 Community of the Faithful, they being a Spiritual Generation of
 Eliakim's, Kings and Priests unto God in [one] sort of Administration,
 whilst the Servants of Princes in [another]: and therefore in all Tem-
 poral Respects [are] and [ought] to be faithful Subjects of the Body
 Politick, * to submit to the King (and now to the Queen) as Supreme; * 1 Pet. 2. 13.
 to be Obedient to Governors, and Subject to every Ordinance of Man, 14.
 every ἀρχὴ καὶ κτίσις, to every Creation of [Man], or to every
 creature, which their Laws ought to reach and [make], such are
 all the Civil Acts of State, Proclamations to appoint such or such a
 Week-Day (being common Days) for Fasting-Days, or times of Thanks-
 giving: And to all these Ordinances of [Man] I pay a humble Defe-
 rence; and that not only for Wrath, because they will Punish me if
 I do not, but, for Conscience sake; I do it so as I would do it, tho' I
 were to be punished by other Men [for] it, in Conscience towards
 God, who hath given the Magistrate all this [Civil] Power. But on
 the other Hand, all Divine Creations are the Lord Christ's alone,
 and he may commit them when he hath made them into whose Hands
 he pleaseth, and as he has done to receive the Glory of all Christ's
 power, is what was foretold he should receive from God the Fa-
 ther. Isa. 22. 20. — 24. And it came to pass in that day, that I will
 make my servant Eliakim, the son of Hilkiab, and I will clothe him with
 a Robe, and strengthen him with thy Girdle, and I will commit thy
 government, into his hand, and he shall be a father to the Inha-
 bitants of Jerusalem, and to the house of Judah, and the key of the house
 of David will I lay upon his Shoulder: so he shall open, and none shall shut,
 and he shall shut, and none shall open: And I will fasten him as a nail
 in a sure place, and he shall be for a glorious Throne to his Father's House,
 and they shall hang upon him all the Glory, &c. If there was no other
 argument to prove, that all this was spoken of Christ, than Christ's
 own Application of it to himself in the Inscription of his Name to
 the Church of Philadelphia, Rev. 3. 7. it was sufficient. O! how
 great then is the Head of the Church, of whom all things [in] the
 Church ought to be taken up by the Patern in which he hath laid
 them down by Institution. O! what is Man, or all the Angels in Psal. 89. 6.
 given to compare with Christ the Lord's Anointed! who is it can
 now with the Wind, lift up his Voice in Thunder, scatter the Psal. 24. 7.
 lightnings, and with his Voice divide the flames of Fire, like our
 Exalted

A Warning from the WINDS.

Rev. 19. 6.
John 1. 3.

Exalted Jesus, by his Mighty Spirit from the Father? His *Worship* and *Majesty* go in couples, *Psal.* 89. 6. 7. *For who in the Heaven can be compared unto the Lord? who among the Sons of the mighty can likened to the Lord?* There's his *Majesty*; and then follows his *Worship*; which is not to be severed from the same Authority; God greatly to be feared in the assembly of his Saints: and to be had in reverence of all them that are about him. O! the transcendent Power of Christ above all the Princes of the World! In as much as the Lord God Omnipotent doth [all] things by him, and without him doth [nothing]. Ah! it was a prudent Decree in *Nebuchadnezzar* under the mighty awakenings of his Conscience! *Dan.* 3. 28. 29. Blessed be the God of *Shadrach, Meshach, and Abednego*, who hath sent his Angel, and delivered his Servants that trusted in him, and have changed the King's word, that they might not serve nor worship any god, except their God. Therefore I make a decree, that every People, Nation and Language, which speak [any thing amiss] against the God of *Shadrach, Meshach and Abednego*, shall be cut in pieces, and their houses shall be made a Dunghil, because there is no other god that can deliver after this sort.

Use, 4. Let us Bless the Lord for all our several Preservations from the dreadful Storm, which gives us the occasion of meeting on this Fast-Day: Especially, since it was the means of cutting off so many Scores, I may say, Hundreds by Sea and Land. Admire distinguishing Preservations under the Accent and Pressure of height's Fears, working then upon the advance of every New Blast of Wind in the Thoughts of many of us! why, were not [we] made a Spectacle and Warning unto others, when divers others were snatched away in a moment with Terrours and Desolation, in one sad Night and Morning, and [our] Lives saved! no other Reason to be given but his own Will by [differencing] Mercy hath saved us.

Psal. 129. 2.

Use, 5. Ascribe unto the Lord the Glory due unto his Name. God have the Honor of these Blasts: Entertain not a Thought that the Winds were raised by *Satan, Witches, Cunning-Men, Conjurators*. This is dishonorable to God, and unworthy of the Christian Name.

I know that Text, *Eph.* 2. 2. where the Devil is called the Prince of the Power of the Air, hath been by a Mis-understanding made use of to Countenance the same Mistake, as if he raised Storms; and applying the Instance of that House which fell upon Job's Children in a great Wind, and killed them.

But I am utterly against this received Interpretation: I will stand upon just Grounds my Exceptions, and begin with that Place in *Ephesians* first, as the most difficult. *Satan* is the Prince of the Power of the Air, not in raising the Winds: I make no doubt but that

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matter that exceeds his Power: He is rather meant there, to be in raising of windy Doctrine; in transforming himself into an Angel of Light, and raising flatulent Opinions in Mens Minds, contrary to the Gospel. His Seat is in the Air, the Vehicle of Sounds; there he works himself into the Children of Disobedience, by means of false Doctrine, or Corrupt Preaching, convey'd thro' it to Mens Ears. Satan fills many of the Pulpit-Breathings, and works by some Sermons in a direct Opposition to the Design of the Breathings of the Holy Ghost. At length by this Means, unrenowned Men, (for the text tells us, they are the Children of Disobedience, Children that reject the Testimonies of the Holy Ghost, and so are Disobedient to God and hearken to Satan: these) suck in Evil Principles from their bad, or unskilful Instructors. Thus in the Air, the Devil turns up a Power of Suggestion to the Mind, to oppose the true Gospel of Christ, where it comes: And is hence, from the extraordinary Impressions he causes in Mens Hearts by what they hear of sound Doctrine, called the Prince of the * Power, or the Chief of the * As Joab is said to lead forth the Power of the Army. 1 Chron. 20. 1.

the, the Army-Power of the Evil Spirits of the Air: For he goes beyond the natural Power of Air and Motion that gives unto the language the Articulate Formation, (or founding and conveyance to man's Ear) and works a moral Influence, by his Evil Spirits, thro' the Corruption in Mens Hearts predisposed to receive it.

And this the Apostle sets out by a just Reflection upon Satan's Old disguise, the Subtile way of his conversing with the Heathen, by means of this Vehicle of the Air, in their (') lying Oracles, to which they have paid so great a Veneration. And Satan did this especially at (') Delphos in Greece, renowned so much in Old times for the Famous Oracle of Apollo, as that of (") Ammon, or Hammon in Diodorus Siculus, Herodotus, and Plutarch, was said in Egypt.

(f) Oracula Dodonæ per Quercus edebantur. vid. Dickenfon apud Delpb. Phari- zantes, five de Orig. Druidum Cap. 9. pag. 81.

Nunquam illud Oraculum Delphis tam celebre, & Clarum fuisset, neq; tantis donis refer- Omiū populorum, atq; regum, nisi omnis ætas oraculorum illorum Veritatem esset experta- vol. 1. Tom. 4. (de Divinatione Lib. 1. cap. 19.) pag. 444. (Edit. mibi Lond. 1681.)

(g) Τὸν ἑνὸς πρῶτον Ἀμμωνα πρὸς παρασκευάσειν. Diod. Sic. Bibliothecæ Hist. Tom. 1. pag. 12. lin. (Edit. mibi Hanov. 1604.) Ἀμμὼν γὰρ Ἀργείοις καλεῖται ἃ Δία. Herodot. Lib. 2. (scu Eu- for he calls his 9 Books of History, by the Names of the 9 Muses, Clio, Euterpe, Thalia, Melpomene, Erato, Polymnia, Urania & Calliope.) pag. 106. Edit. mibi Genev. 1618: ἔτι δὲ τῶν πολλῶν ἡν ἰδὼν παρὶς Αἰγυπτίοις ὄνομα τῷ Διὶ εἶναι Ἀμὼν ὃ παρασκευάζει ἡμῖν Ἀμμωνα λέγουσι. Plutarch: Tom. 2. (de Iside & Osiride.) pag. 354. (Edit. mibi Francofurt. 1699: Edit. pefs.)

Hence this Prince of the Power of the Air deceived them too by his doubtful Responses, as we are led to take notice in that Holy

(w) Οὐτως ἐν- δὲ τὰ χερσὶν- Oracle εἰα πᾶσι συνε- λὰ φθίγγειν.

Opera. (de Infomniis) pag. 135. (Edit. mibi Parisiis. 1631.) Nam cum fors illa edita est opulentif- regi Afiaz, Cræsus Halyn penetrans magnam perverteret opum vim, hostium vim sese perverfurum puta- pervertit autem suam, utrum igitur eorum accidisset verum oraculum fuisset, cur autem hoc credam

credam unquam editum Cræso? aut Herodotum cur veraciorem ducam Ennio? (no, Tully would be hawk's of his Religion thus, tho' the Oracle seem'd to favour the Persian above the Roman; and scope to an Herodotus, that wrote the Affairs of Persia, to brave it at a higher rate than Ennius, who the People of the Latins.) nūm minus ille potuit de Cræso, quàm de Pyrrho fingere Ennius? quis est, qui credet, Apollinis ex Oraculo Pyrrho esse responsum? aio te, *Æacida, Romanos vincere posse.* Amphiboliam intelligere potuisset, *vincere te Romanos*, nihilo magis in se, quàm in Romanos va Cicero de Divinatione. Lib. 2. cap. 56. pag. 464. colum. 2. (Edit. mihi Lond. 1681.)

Oracle of Truth which Describes them, *Iſa. 41. 19. Behold, they vanity, their works are nothing; their molten Images are [Wind] (essentially in their Voices, as well as materially in their Doctrine) [Confusion], in the Native obscurity of divers of them. What doubtful Answer was that Response of the Oracle at Delphos to Cræsus King of Lydia, in an Expedition of his against Cyrus King of Persia? (x) "The Devil's Oracle gave Cræsus such an Answer as he might interpret either of a great Success, or of a great Overthrow, when he asked Counsel about his Wars. Our English (y) Cosmography renders it out of Tullie's Latin thus:*

*When Cræsus over Haly goes,
A Mighty Nation he o'rthrows.*

Now this same [He] was a doubtful One: For tho' Cræsus thought he made sure of it, that in common Construction, the Oracle must be understood, how Himself should overcome the mighty Nation of Persians, yet by the Event it appeared, that the [He] was Cyrus, who lay over the River Halys, and should be the Victour to overthrow the great Army of the Lydians. Again, how ambiguous an Answer the Prince of the Power of the Air in his Oracle give to Pyrrhus King of Epirus, who descended immediately from Achilles, when he fed his vain Hopes of Conquering the Romans, with that [Air], *aio te Æacida, Romanos vincere posse?* Which yet was so doubtfully spoken in the two Accusative Cases, *Te* and *Romanos*, that it was impossible to be certain of the right, till the Event had carried [He] took it, that he should overcome the Romans, but the words so placed, that it might as well be Construed, the Romans should overcome Him, as he found it to his Cost. So in another Case, it was doubtfully uttered by the Oracle, *Ibis, redibis nunquam per bella perire* as nothing but the Event could determine the Exposition. For you place the Comma [before] *nunquam*, then it signifies the Oracle Monger should never [perish] in the Wars; but if you put the Comma [after] *nunquam*, (which may as well stand in Construction) then it signifies, he should never [return] from the Wars. By which uncertainty the Devil confounded the Enquirer, that could make nothing of it to purpose: For let the Event fall backwards or forwards; Satan knew he had plac'd his Words so cunningly, as, in the Esteem of the Heathen, would save the Credit

(2) Caryl upon Job. vol. 10. pag. 160. (Edit. mihi 4to. London 1669.)
(y) Pet. Heylin's Cosmography. Lib. 2. (Greece) pag. 193. (Edit. mihi. London. 1682.)

* *Æacida* is the vocative of *Æacides*. He is called *Æacides*, in a Patronymick, or Name derived from his Grandfather, *Æacus*.

the Oracle, tho' it lost the Cause and Day of the *Votary*. Now in all this here is nothing but [Air] managed cunningly by the *Prince of the Power of it*, or as the Prophet saith, *Confusion*, bewildring and confounding the Pagan-Adorers, and the meer sound of a [Wind], a Blast, managed by Evil Spirits, the Power of the *Air*, of whom in this kind, Satan was the *Prince*, and, (in things like it) is so still.

Sometimes the Devil having conn'd his Lesson out of the *Prophecies*, was more sure of the Event. Hence many things in the *Doctrines* and Oracles, or (2) Books of *Sibyl*, fell out according to his *Airy Predictions*. Among these *Sibyls*, some of their Books had been (a) *burnt*, as Pagans Testifie; an undeniable Argument the Pagans believed them, and that's enough, to my purpose; for they would never have admitted them, if they had been Forged or Contrived lateward, as the *Frauds* of Superstitious *Christians*, to prove the Christian Doctrine out of the Pagan Theologie; for tho' these, by adding to them, might put an Abuse upon later *Christians*, yet they could never, by an Original Invention of the entire *Ground-work*, deceive the Ancient Pagans themselves. However, as to the said Oracles of *Sibyl*, some of them were very (b) *Ancient* before *Christ's* Time. The Heathen had them in great Veneration, looking upon their Oracles as the (c) *Counsels* of God, and accordingly some (d) *Grammarians* derive them. These *Sibylline* Speakers were their (e) *Women-Prophetesses*, reckoned in number (f) *Ten* Virgins, as some say, tho' the (g) *Profound Joseph Scaliger*, out of *Clemens of Alexandria*, reckons but *Nine*, naming *who*, as well as how *many* there were. Yet others write, there were (h) *more* of them than *Ten*, and all (i) *Idolaters*.

(2) There are usually reckoned up eight Books of the *Sibyl-Prophecies*, which none, that I know, will go about to defend in every Passage to be genuine *Sibyl*: Yet I cannot from thence apprehend w^t Reason I have to reject them [all] as the *pia Fraudes* of later *Christians*. However, in the lump, I find there are 8 Books of the *Sibylline Ora-*

des inserted *apud Orthodoxograph. Tom. 1. pars prima. pag. 116. (Edit. mihi Basil. 1569.)* As likewise most largely transcribed. *apud Biblioth. 1P. Latin. Tom. 8.* At the beginning, and that from pag. 1. to pag. 69. and afterwards *Fragments* of them to pag. 87. They are likewise Cited and Repeated by *Theophilus Sexius*, Bp. of the Church of *Antioch*, *apud Orthodoxograph. five Monumenta Patr. Tom. 1. ps. ima. pag. 166, 167.* and published again as extant (some *Verses* of them) under the Title of *Oracula Sibyllina*, *apud Orthodoxogr. Tom. 1. ps. ima. pag. 168.* See the *Sibyllina oracula*, illustrated by *Opso-* *nas edita Paris. 1607. ac (instar omnium) Isaac Voss. apud Observationes varias. (de sibyllinis Oracu-* *lis) pag. 229 — 143. (Edit. mihi 4to.) ops. Edit. 8vo. 1680.*

(a) *later omnes vero convenit, Sibyllam ad Tarquinium superbum tres libros attulisse, ex quibus duo cremati ab ipsâ, tertius cum Capitolio Syllanis Temporibus. Plin. Nat. Hist. Lib. 13. cap. 13. pag. 272. (Edit. mihi Gelenii Lestionibus. Genev. 1631.)*

(b) *Solinus, in the praises of Italy, bath these Words. Delphicam autem Sibyllam ante Trojana bella vaticinam, Bocchus autumat;—Eriſtreæ annis aliquot intercedentibus inſecuta eſt, Sibyllaq; appellata eſt—ita Cumaniam fuiſſe: tertio poſt has loco ipſa ævi ſeries probat. Solin. Polybiſt. cap. 8. pag. 182. Edit. mihi Baſil. ad calc. Pompon. Mel. de ſum orbis.) (c) *Σὴς* enim *δεὸς*, *non* *Σῆς*, & *conſilium* non *ἀνδρῶν*, ſed *θεῶν* appellabant *Æolico* genere ſermonis. itaq; *Sibyllam* dictam eſſe quaſi *νεβυλῶν*. *Var-* *ropera. pag. 184. (apud Fragmenta.) Edit. mihi ex Officinâ Plantiniana. 1601.* Which words I find quoted by *Reſinus. Rolin. Antiq. Rom. lib. 3. cap. 24. pag. 310.* (d) *Grammatici hoc vocabulum* *conſultum à* *οὐδὲς* *divinus* *Æolicâ* *dialecto*, & *βουλή* *conſilium* quod eſſent divini conſilii participes. *Per-* *ſius. Sat. cap. 12. pag. 179.* (e) *Omnes mulieres divinandi peritæ, ut quidam tradiderunt,* *βυλῆς* *dicti cæpit ſunt. Onuph. Panvin. Libell. de ſibyllis, & ſibyllinis Carminibus. pag. 22 ad Ejus-* *dem**

dem Fastorum & Comment. in Fastos calcem. (Edit. 1588.) (f) Ceterum Sibyllas [decem] nume-
 faisse,—Primam fuisse de Persis;—secundam Libycam;—terciam Delphicam;—quartam Cumæam
 Italia;—quintam Erythræam;—Sextam Samiam;—Septimam Cumanam;—Octavam Helleponticam
 —nonam Phrygiam;—decimam Tiburtem. (with the different Countries and Cities where they all
 perfectly prophecied) Varro. apud Fragmenta, pag. 185. The entire Periods of Varro, and therewi-
 these Words are all with their Enlargements inserted by Lactantius into a Treatise of his. Lactan-
 oper. Lib. 1. de falsâ Religione. cap. 6. pag. 14. (Edit. mihi Cantabrig. 1685.) Sibylla Delphica, Sibyl-
 Erythræa, Sibylla Cumæa, Sibylla Samia, Sibylla Cumanæ, Sibylla Hellepontica, Sibylla Libyca, Sibyl-
 Persica, Sibylla Tiburtina. (They are reckoned up in this different Order, and out of Marcus Teren-
 tius Varro too, by) Onuph. Panvin. apud Libros Tres. 1. De ludis sæcularibus. 2. De Sibyllis & Sibyllarum
 Carminibus. 3. De Antiquis Romanorum Nominibus. pag. 22, 23.) (At the end of his Commentar
 in Libros Fastorum.) Lastly, In the Roman Antiquary 'tis done again verbatim out of Varro. Ro-
 (ut prius) omnes [virgines] Baron. (Cæsar. Cardinal.) Annot. Eccles. Tom. 1. apud Appar. pag.
 Edit. mihi Antverp. 1612. (g) Sibyllæ ita numerantur a Clemente. Σιβύλλæ ἢ Σαυίλα, ἢ Κω-
 ρωρία, ἢ Κυμαία, ἢ Ερυθραία, ἢ Φυρῶ, ἢ Ταρραχάδεια, ἢ Μακρίνη, ἢ Θειάκη, ἢ Θισσαγῶτις. (Where
 evident some of the names are altered.) Scaliger. Animadvers. in Euseb. Chron. pag. 77. col. 2. (Edi-
 mihi Amstelodam. 1658.) (h) Fuerunt & aliæ pleræque; extra decem Sibyllæ, ut Colophonias, Eli-
 cas, Epitroicas, Thessalicas, Carmentis, Fauna vel Fatua, Sappho, Deborah, Miriam & Huldah. (by
 3 last of which it is evident how the Devil came to take forth into this Sibylline-Lesson of Wome
 Prophetesses: He stole from Scripture-Precedent, and set up as the god of this World, to be serv-
 among the Gentiles, as the true God in some semblance among the Jews). Onuphr. Panvin. pag. 2
 (ut supra). See also Wolf. Lett. Mem. vol. 1. pag. 67. (Edit. mihi Francof. ad Mænum. 1671.)
 of the same Onuphrius Panvinus, a Learned Veronese among the Italians, towards the latter end of
 16th Age, or rather in the decline of it. An. Dom. 1568. And in the 39th Year of his Age; whe-
 by it appears, he was a very young Man for such a prodigious Writer of sundry Folio's in the La-
 Tongue; tho' much too of what he hath Published, agreeable with his Youth, is very juvenile. (i) Ru-
 runt enim Omnes Sibyllæ Idololatræ & Dæmonum Cultores, & a Fide nostrâ alienæ. Godelman
 Magis, Veneficis & Lamiis. Lib. 1. cap. 4. (de Necromanticis.) pag. 33. (Edit. mihi Francof. 1691.)

Here I cannot but observe, how some of them have been bragg-
 (k) Ibidem Si- of, to have been in that (*) Country, which all along thro' t
 byllæ facellum of, to have been in that (*) Country, which all along thro' t
 est, sed ejus Days of the Apostacy hath been the Pope's Seat; aye, the Pope
 quæ rebus Ro that Apocalyptical || Jezebel, and Woman-Prophetess, as contra
 manisquinqua to the Man-Prophet, * the Man Christ Jesus, as Antichrist is
 gesima olym Christ, and the || Man of Sin repugnant to the * God of purer E
 piade interfu- than to behold Iniquity. What an Agreement then between Rome
 it, cujusq; li- gan and Rome Papal!
 brum ad Cor- nelium usq;

Syllam Pontifices nostri consulebant. Tunc enim unâ cum Capitolio igni absumptus est. (Jul.) So-
 Polybistor. cap. 8. (de Italiâ. & ejus Laudibus, deq; peculiaribus multis, quæ in ea reperiuntur.) pag. 1
 (ad Pomponii Melæ de Orbis situ calcem.) Oracula Sibyllæ in Campania proditæ. Oribodoxograph. La-
 Tom. 2. pag. 1965. So the Sibylla Cumanæ was in Italy. Ubi adhuc cernitur prope civitatem Pute-
 nam hospitium Sibyllæ Cumanæ. Theodoric. de Niem. de schismate in Eccles. Romanâ. Lib. 2. Cap-
 pag. 97. Edit. mihi Argentorat. (or the Strasburg-Edition.) 1629. || Rev. 2. 20. * 1 Tim. 2
 || 2 Thes. 2. 3. * Hab. 1. 13:

(l) Psellus, But to go on with the Sibyls: The Devil had Artificially int
 that learned woven sundry Prophefings of (1) Christ into their Oracles. As
 Philosopher of the Peripa-
 tetick, or Aristotelian side, and Eminent Physician in the City of Constantinople, An. 1050. hath
 of the Oracular Verses of Sibyl, touching Christ, in the Monuments of the Fathers. apud Oribodoxog-
 Tom. 1. pag. 114. And long before him in the Fifth Age, one of the African Doctors writes of

Sibylla Erythraea thus, quæ inter alias Sibyllas cognoscitur de Christo evidentia multa cecinisse. *Augustin. Opera. Tom. 5. de civitate Dei. lib. 18. cap. 23. pag. 354. of the long Lines, Basil. ex officinâ Frobenia- ni. 1529.* being the very Edition which *Fansenius* hath followed in his *Augustinus*, and *Bp. Sribingsfleet* in his *Rational Account*; *Petrus Thyraeus* takes notice of the same, touching the Sibylline Predictions of Christ, cecinerunt enim fore, ut Christus, &c. de Apparitionibus (de Apparitione imaginaria) pag. 381. He was one of the Jesuite's Order.

Instance, a Propheſie of his ^(m) Birth, like as the Ancient ⁽ⁿ⁾ Druids among the Gauls, many Years afore Christ, had their Altar with this Inscription, To the VIRGIN that shall BRING FORTH a CHILD. Moreover, the Sibyls Propheſied of his ^(o) Miracles, and which was more than all, of his ^(r) Sufferings, and the succeeding ^(q) Peace of his Kingdom.

(m) Jesse autem fuit pater David; ex cuius radice ascensurum esse florem, prælocutus est; eum scilicet,

quo *Sibylla* dixit: ἀρθήσιν δ' ἂν δὸς καὶ θάνατον. — *Lactant. opera. Lib. 4. de verâ sapientiâ & Religione. cap. 13. pag. 195. (Edit. Cantabr. 1685.)* The *Sibylla Samia* propheſied of his Birth. à *Sibylla* Christî natalem prædictum ferunt his versibus. Humano quem virgo sinu inviolata fovebit. Antic hoc cœlum, rutilantia sidera monstrant. *De Mey comments. Physic. ps ima. pag. 252.* (n) No-

um est autem cuiq; in antiquis Galliæ rebus perito, Druidas Galliarum sapientissimo, qui multis ante Christî incarnationem Claruerunt, Carnuti, urbe Galliæ Lugdunensis quartæ, aram posuisse, imagine virginis quæ Deum conceptura foret, insignem; hocq; titulo ipsam aram consecrasse, *Virgini sacra. Saussay de mysticis Galliæ scriptoribus. pag. 152.* From whence 'tis evident the Devil had instructed his Druids out of the Holy Ghost's Propheſie in *Isaiab.*

(o) κύματα πείζουσιν, νόσους ἀπολύουσιν, & πῶς τὴν θάλασσαν καὶ πῶς τὴν ἀλγία λυγρὰ. apud *Biblioth. PP. Tom. 8. Sibyllin. lib. 6. pag. 52.* The English is, he shall still the Waves, he shall heal the Sick, he shall raise the

dead, and take away Sorrows. Et hæc Omnia non manibus, aut aliqua medela, sed verbo, ac iussione

debat sicut etiam *Sibylla* prædixerat. Πάντα λόγῳ περὶ ἡλίων παύσιν τε νόσον διαγερνύων. *Lactant. de verâ sapientiâ & Religione. Lib. 4. cap. 15. pag. 199.* So, τὴν ἀνέμους πύσει τὴν λόγῳ σφάσει ὃ θάλασσαν.

Lactantius, paulò post: pag. 201. ut supra, that is, he shall still the Winds by a Word, and make his

hab in the Sea. I shall shew afterwards where the Devil got his help to teach his Sibyls all this. de Christi

miraculis ita vaticinata est (*Sibylla*) Panibus & quinq; & binis ex piscibus olim Millia quinq; vi-

um in desertis exsaturabit. *Majer. septiman. Philosophis. pag. 3.* (p) ὃ Lignum felix, in quo

ex ipse pendit. *Lipsius de Cruce. cap. 17. pag. 95. (Edit. Antwerp. 1593.)* quoted out of the

lib. 35. (*Edit. mibi Paris. 1624.*) significavit hoc *Sibylla. lib. 3. oraculor. πᾶσα γὰρ εἰρήνη, &c.*

lib. 3. oraculor. πᾶσα γὰρ εἰρήνη, &c. (the Jesuite) adag. sacra. ps. ima. pag. 284.

Among these Matters, nothing is more surprizing than that (r) ἐστὶ ὃ ἡ

powerful (r) Acrostich of the *Sibylla Erythraea*, touching the Name ἀκροστιχίς

and Office of Jesus Christ composed in Capital Initials, or the first αὐτῇ, Ἰησοῦς

letters of the Verses making out these Words; JESUS THE SON Χριστός, Θεοῦ

GOD, A SAVIOUR, A CROSS. υἱός, Σωτὴρ

Now then proceeds to give the

which because too long to insert, I will only set down the first words of the Verses, which make up

Greek name of Jesus in its initials, thus, Ἰησοῦς — Ἡξέ — Σάββα — Ὁφονταί — Ὑψίστον — Σαρκωτόρον,

here is the Name Ἰησοῦς, or Jesus in the Sibyl. *Euseb. orat. Constantini. ad Sanctorum coetum.*

18. apud *Eccles. Hist. pag. 592. (Edit. mibi Mogunt. 1672.)* The same Verses I find in the *Frag-*

Sibyllinorum Oraculorum, Extant in the *Bibliotheca Patrum, Tom. 8. pag. 76. (Edit. ut supra.)*

again, they are transcribed into the *Monumenta Patrum*, or the *Orthodoxographia*, being a Collection of

Of about 85 of the Lesser Ancients. Here they are brought out of *Augustin. de Civ. Dei. Lib. 1. cap. 23. apud. Oribodoxogr. (Acrosticha de Nomine Jesu Christi.) Tom. 1. ps 1. pag. 165.* And in direct of the Moderns, *Lud. Vivès, (An. 1500.) ad Aug. de Civ. Dei. lib. 18. cap. 23. Col. 1065, 1066 (Edit. mihi Basilea. 1570.) Versus Sibyllæ Erythrææ de Domino nostro, habentes ἀποσχηδὴ hanc, ἡμεῖς χρεῖσθαι Θεῷ ὡς εὐχόμεσθα, done in Capitals by Lil. Greg. Gyraldus, a moderate Papist, as appears by the difficult Toleration of his Works among them: He was an Italian *Ferrarese*, or belonging to the Dukedom of Ferrara in Italy; the Familiar of *John Picus Mirandula*: He was Born Anno 1479. and died of the Gout in 1552. See his Testimony upon the matter of this *Acrostich*; *apud Opera. Tom. pag. 79.* These Verses also are there Inserted in their Original Greek, and Translated into Latin *pag. 79—ad 81.* The next is *Onuphrius Pavinius* (before Cited) *de Sibyllis, & Sibyllinis Carminibus apud Comment. Fast. ad Calc.* See also *Theodorus Canterus*, in his *Varie Lectiones. cap. 3. Libro. Entituled, Arcanum Oraculum. Θεῷ συνίσχες.* He is mentioned by *Sigismundus Gelenius* in his Notes upon *Pliny.* The same *Acrostich* is to be seen *apud Genebrard. (the Parisian Chronographer) Chron. pag. 226. Edit. mihi Paris. 1585.* And lastly, the Nonconformist *Dr. Rich. Burskotte, (M. D.)* and Tutor of our late *Mr. Stephen Lobb.* he doth not only insert the *Acrostich* in Greek; but Translates so as to answer in English, the Name JESUS CHRIST, according to the mind of the Sibyl: It being prettily done, I will transcribe it, so far as the Name Expressed; for [all] of it would be too large.*

Ἰ δ' ἐσθ' ὅτ' ἡ γῆ, κείσται σήμερον ὅτ' ἔσται
Ἡ ξει δ' ἐξουδιν βασιλεὺς αἰῶνος ὁ μένων
Σ αὐτὰ παρὼν κείναι πᾶσαν καὶ κόσμον ἀπᾶν
Ὁ λονταὶ ὅτι δὲν μέρεσσι πῶς, καὶ ἀπῶς,
Τ ἡμεῖς μετὰ τῶν ἁγίων ὅτι περὶ χρεῖνοιο
Σ αὐτοῦ εὖ, ψυχὰς δ' ἀνθρώπων ὅτι βηματι κείνων

Χ εἶρεσθ' ὅτ' ἀνὰ πᾶσι κόσμῳ, καὶ ἀπᾶν δα γίνηται,
Ρ ἡ ψυχή τ' ἡ δόξα βροτῶν, καὶ πᾶν ἀπᾶν.
Ἰ χυμὸν ῥήξει τε πύλας εἰρκῆς αἰῶνος.
Σ αὐτὸς τίτε πᾶσα νεκρῶν ὅς ἐλευθέρων φάος ἔξει
Τ ὡς ἀγίων, αἰῶνος ὅς ἐπὶ αἰῶνος ἐλέξει.
Ὁ πᾶσα περὶ πᾶσα ἐλαδιν, τίτε πᾶσα λαλήσει,
Σ πᾶσα καὶ ζορέν' αἰῶνος φασὶν ἁνέξει.

In Sign of Dooms-Day, the whole Earth shall smother
Ever to Reign a King in Heavenly Seat
Shall come to Judge all Flesh. The Faithful and
Unfaithful too, before this God shall stand,
Seeing him high with Saints, in times last end.

Corporeal shall he sit, and thence extend.
His doom on Souls. The Earth shall quite be waste.

Ruin'd, o're-grown with Thorns, and Men shall
I do away, and Treasure. Searching Fire
Shall burn the Ground, and thence it shall enquire
Thro' Seas and Skie, and break Hell's blackest Gate.

Burskotte's Causa Dei, or an Apologie for God. pag. 285, 286, 288.

(f) The Testimony of *Marcus Terentius Varro. Quintam Erythram, eamq; vaticinatam perituroam effe Trojam. apud Fragmenta. p. 185.* And in *Lactantius de Falsa Religione. Lib. 1. p. 14. cap. 6.* and *Refin. Antiq. Rom. Lib. 3. cap. 24. p. 310.* (of the 4to Edition.) Both out of *Varro.*

Now, I do Confess, upon the (f) Testimony of *Marcus Terentius Varro* who wrote his *Fragments* about Three Score and Eight Years before Lord Christ came into the World; finding there this Sibyl, Erythra to be as Ancient as the standing of *Troy* (for she is said, he tells us, Prophecie the Destruction of *Troy*, which fell out as early as the time of the Judges over *Israel*): I do see there could be no Scripture-Relation [perfect] enough, to *Satan*, so [early], as to make out the Death of Christ upon the Cross: Altho' the [Holy Ghost] was able to make it out from the Prophecie of *Moses* before [that], in the Words, *Deut. 21. 23. He that is hanged is accursed of God*, which the Apostle *Paul* by the same Spirit applies to Christ, as he hung upon the Cross, *Gal. 3. 13. Christ hath redeemed us from the Curse of the Law, being made a Curse for us: for it is written, Cursed is every*

that hangeth on a Tree: It is written, and written there in *Deuteronomy* (the Apostle means) by Inspiration of God: But it is not likely that [before] the Devil could possibly foresee this, *abstractly*, without further Help. [If] I should therefore grant that this *Acrostich* was foisted in among the *Sibylline* Prophecies by some Superstitious Christians to make the more reckoning of the *Wood* of the Cross, and so to adore either a *Material*, or *Aereal* Figure of the Cross, as the manner of the *Papists* is: Yet it would not follow every thing uttered in them about *Christ* was made up of such a Forgery: Because if nothing [else] had been uttered in them *plausibly* about *Christ*, [this] would have been so notorious and naked a Step by itself, as would have carried with it its own *Confutation* at first sight: But [I] do rather apprehend, that this Passage might be all uttered by a later Oracle of Satan's to the Gentile World, and published by one of his Prophetesses that was a far younger She than *Sibyl* *Erythraea*, [after] he had learnt the Mystery himself by *Prophecies* in God's Word. Only it comes to pass, that the Superstitious and fallacious sort of Christians, to work the more upon the Gentiles, might, in their Disputations with the Heathen, sometimes Strain their Testimonys in some later Oracle, and run them up as high in Time, as the *Sibyl* afore mentioned, to win upon their Adversary by Pagan-Antiquity: Just as some have put the *Apostles* Names to Things, as the *Apostles* *Canons*, the *Apostles* *Liturgies*; and all *Collections* of which I have by me of both sides *Pro* and *Con*,) which yet after all the Trial of Skill can never be proved Their's. Now if I allow it to be so, that the [Name] is but Spurious, and none of the Oracle, as usually fixed, not the [Thing]; why may not in the very *Form* of the *Acrostich*, *Jesus the Son of God*, a *Saviour*, a *Cross*, be made out by one of so vast a Reach as *Satan*, so as he himself should believe it, and tremble, to see it made out of the prophecies of the Old Testament put together, and then made to *Confess* it, (since he would be pratling at his Oracles,) as afterwards he was made to Confess to *Jesus*, I know thee who thou art, the *Holy* *Son of God*? For Instance, let the Sacred Oracle in *Deuteronomy* (I foisted on before) be compared with *Psal.* 22. (in *David's* Time,) which speaks so much of the *Sufferings* of *Christ*; for the Devil would not but see there were things spoken ever now and then in the Person of *David* (up and down the *Psalms*) which could not be made good but in the Person of some *Immortal* *David* that was to live and have his *Throne* for ever; which the other *David* had not: And [this] *David* to be a *Sufferer* too: And surely then I shall see the Devil had Scope to predict to his Gentiles the *Nature* of our Saviour's *Sufferings*, and among other *Circumstances* of it, that of the *Cross*; by comparing the aforesaid *Deuteronomy* with *Psal.*

Psal. 22. 21. last words,—from the Horns of the Unicorn, (for it should not be read *Unicorns*): Why might he not here see the *Extremities* of the *Cross* upwards, which are two Horns (and did Correspond with the Horns of God's Altar, at least at one end of it) for the Distention of the Arms? and downwards a Unicorn, or a one Horn for the Legs to be fastned across thereon? Besides, if he did not see [all] this, he might guess at [something] of it from Light in the aforesaid Texts, and hereupon add the two last words of the Passage composed out of the *Initial* Letters of so many Sibylline Verses, a Saviour, a Cross, [doubtfully]: Because, if he was not [certain] of his *Crucifixion*, he might gain the Reputation still of his Oracle with the Sibylline Votaries, and come off with the common Shift of Ambiguity, viz. (as I shewed in other Cases) that [Cross] should at least signify the Afflictions and Sufferings of his Person in general. Then as to Satan's fixing on the Name of Jesus the Son of God, he might do it from Old Testament Light in the Name *Joshua*; and as the Jews knew it to be the same: Therefore the Apostle urged it to them, *Heb.* 4. 8. For if Jesus had given them rest &c. i. e. *Joshua* gave the Israelites a Rest in Canaan; he was the Jesus (says he) in saving them from the Enemies that fought against them. Lastly, As to his predicting *Sibyllically*, that Jesus was the Son of God, he had Light enough for it in the [later] Oracles of *Isaiah*, where this Jesus is called *Immanuel*, God with [us]. And again, unto us, a Son is [given]. He saw then this Son given to the Church to be the Son of God; for it follows, his name shall be called the mighty God.

Furthermore, as to later Oracles of the Heathen, a little after Christ's coming into the World, when the Scriptures of the Old Testament had been all compleated, this is undeniable. For Pro-
 (1) *Fam nova progenies calo demittitur alto. Virgil.* I need instance no further than the clear (1) Passages sprinkled and down in *Virgil's* 4th Eclogue, or matters he had Selected Treat on, as the Word signifies; and this too in no meaner a Subject than Pagan-Oracle concerning [Christ]. *Virgil* is reckoned to have lived not more than Forty Years before the Birth of Christ. 'Tis plain he took up some things in the *Christian Religion*: Now a [Pagan], he can't be supposed to have taken them up immediately from our Bible; This we must suppose the strict Profession of Paganism did forbid. From whence then could *Virgil* derive his clearest Thoughts consistently with the Pagan Religion of the World, but from some [later] Sibyl, or Pagan Oracle (when the Old Testament was finished;) which unknown to the Votary had stolen the Predictions from Sacred Writ compleated? This Eclogue *Virgil*. plainly alluding to the Promise of the Virgin, *Isa.* 7. 14. bringing forth a Child.

the Italian Poet is insisted on at large by Isaac Vossius, to (u) whom, because he hath done it in a Discourse * beyond what I have seen in any other Writer, I refer the Learned Reader.

(u) *Apud varias observaciones, (de Sibyllinis Oraculis.)*
cap. 5. per tot.

pag. 234. *præsertim*, pag. 236, 237. *Edit. mihi 4to. Lond. 1685. (opt. Edit. forsan, Oxon. 1680. 8vo.)*
Du Moutin quotes as much, and more. *Vates* cap 14. pag. 149, 150. But he discourieth on it more weakly than Vossius.

On the whole, a fair Account may be given of what I Quoted before in Letter O, (in the Margent) how Sibyl prophesied of Christ: that "He should still the Waves, heal the Sick, raise the Dead, and take away Sorrows: And again, he shall still the Winds by a Word, and make his Path in the Sea. There is no doubt but the Devil was Expert enough in Scripture, to fore-see these Oracular Predictions were all made ready to his Hand. How could he miss fore-telling his Pagan-Votaries, in *junior* Times, "he shall still the Waves and Winds by a Word; when as it was foretold, of which he could not be Ignorant, in *Psal.* 107. 23—30? A Text of Scripture which I have fully Proved and Vindicated before to be applicable to Christ, and His Time. Might he not likewise easily fore-tell, he shall heal the Sick, out of that Prophecie, *Isa.* 35. 5, 6. which speaks of as great Miracles to be done by Christ, of the same Nature? Then the Ears of the blind shall be opened, and the Ears of the deaf shall be unstopped: then shall the lame man leap as an Hart, and the Tongue of the dumb sing. Could not Satan also by this Means foreshew the Gentile Poets of Sibyl, and Prophetesses, that Christ should raise the dead, since *Isaiah* had made the rough places smooth, by uttering before-hand of Jesus, that he should swallow up death in Victory? *Isa.* 25. 8. Yea, had not Satan learnt in Job's Time, (Contemporary with the Egyptian Bondage, and long before the Eldest Sibyl was extant) how Job had professed it, *I know that my Redeemer lives, and that he shall stand at latter day upon the Earth, and his Worms destroy this Body, yet in my Flesh shall I see God?* Was not here Scope for him to learn the Resurrection of the Body? And that Jesus still, the *Saviour*, the Saviour, should manage it, and raise the Dead? Doubtless, Satan learnt much of his *Prognostick* Art in Times of long and Ancient Standing: And from whence could he derive his Knowledge of such Matters, but from the Church? For when the Sons of God (true Worshippers) came to present themselves before the Lord, Satan also came to present himself before the Lord? for what? Why, not only to take the Advantage against true Worshippers by Temptations, Suggestions, false Accusations, &c. but without doubt to learn how to carry on his Interest most Craftily, by robbing true Prophecie of its Glory, and setting up therewith [Himself],

Job 19. ver. 25, 26.

Job 1.

self], among the Children of disobedience, who have been always led in these things under Satan's Power. Again, was not Satan able to fore-see, Jesus would take away Sorrows, when the Prophet too had fore-told, that in Christ's Kingdom to come, sorrow and sighing should flee away? The Devil else, nor these Oracles, had never known it. Thus, I see no Reason of rejecting the matter of Oracles from being, as to Fact, genuine, so long as they can be made out of the Doctrine and History of the Old Testament: And there is very much that may, which is used in the Composing of divers things put together in the Sibyls. I look upon this Rule a safe Touch-Stone, to try, in matters of the Christian Religion, what hath been genuine Sibyl, and what counterfeit Fraud.

Therefore as to some other Verses of the Sibyls where the Cheat is apparent; as that which I Quoted out of *Majerus* also in Letter O, in the Margent, it being so notorious in the particular Circumstance of the Miracle of our Lord Christ, wrought in feeding the five thousand in the Wilderness with the five Loaves and the two Fishes, and such like; because here the Old Testament could never give the Particular Light into the said Circumstances, that, so far as this is presented, could be uttered by any Sibyl, or Oracle, before Christ, I [must] therefore, and [do] deny it, looking upon all such Inconsistencies with the Light of the Old Testament to be *spurious Additions* to the Sibyl-Books. For why may it not happen here, as hath fallen out in most Cases of Antiquity, wherein Posterity loving the Pictures of Things have added some New Cutts of their own? Hence the Truth hath been often adulterated, and questionable things obtruded upon Mankind, till at length the World (impatient of the Abuse) hath fallen into a contrary Extreme, and rendred the whole Body of the thing suspected, as it fares with this (*) *Acrostich*.

(w) *Afterturg;*
ejus excessus
ubi primæ li-
teræ versuum, hæc verba efficiunt, 'Incrūs xpus sū omīs salvēs: quæ quidem ut credam
esse conficta adduci non possum: nec ista apud prudentes fidem invenient, ob causas quas dixi. (P)
Molin. vates, cap. 14. pag. 192.

And thus we see upon what bottom the Devil hath set up to
Eph. 2. 2. the Prince of the Power of the Air, and therein pretended to lead blind Pagans to be the Grand Master of Prophecie: The Children of Disobedience, his Vassals and Slaves, have been meerly Amused and Trickt by a Diabolical Usurpation of the Gift of Prophecie, which he has carried on by a Grand way of Delusion in the matter of the Sibyls: For, as I make appear by the entire Connection of the Story, the [Devil] did certainly dictate these Books. 'Tis indeed upon such Accounts as these, we must suppose the Holy Ghost hath given Satan that fit Character, the god of this World, because the Devil hath

2 Cor. 4. 4:

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always undertaken in matters of Religion to act God's Part in it, and that is (more eminently) to prescribe Religion, and fore-tell Events. Whereas, nevertheless in Both, he hath but cheated the World, and abused Mankind, whilst he hath effected his Inchantments more speciously, in opposition to the Holy Ghost, by *Prophecies, Oracles and Sibyls*, propagating his own *Dark Kingdom* by some of the Sparks of *Light*.

Once more, because there is a Noise made about it, I will suppose it true, that the Apostle *Paul* did put the Gentiles upon reading their own *Sibyls*, as (*) one of the Ancients tells us, and therein hath made way for some (y) *Moderns* to espouse it, and which we may suppose the (z) *Cardinal* would not omit to improve, in the Cause of setting up a *Pope* above the *Scriptures*; tho' I have no such Reason to be of that Mind, as with the Younger *Vossius* (a) warmly to dispute it. However it be, that the Apostle might Exhort the *Gentiles* to Read their Oracles, in fighting with them at their own Weapon: Yet it will not follow, that (b) *God* spake these Oracles, and was the Author of the *Sibylline*, as well as *Scripture-Predictions*. There are Considerations enow to move us in believing, it was still the Artifice of the *Devil*, who had made the Doctrine and Composure of the *Sibyls*, a (c) *Directory* of the Pagan Worship and Devotion; and so would not stick to run on to the high-

(x) δαίμονα-
τε Σιβυλλαν,
ὡς δαίμονι ἐνέ-
στιον, καὶ τὸ
μέγαλον τε ἐπι-
δύ-—καὶ ἐν ἑν-
στυ-—γὰρ σαμ-
μῶν τὸν ὄν-
τῶν θεῶν. Clem.
Alexandr. Strom-
atum. Lib. 6.
pag. 636.
(Edit. mibi
Lut. 1629.)
(y) Paulus
Apostolus,

semadmodum in sexto libro *Stromatum*, testis est Clemens, hortatur suos. (suos? But as appears by the beginning of the Book, he rather speaks to the Philosophers and Learned Men of the Age than to the Christians: as sure his Matter is more suited that way.) ad lectionem Sibyllinarum voluminum. *Sixti Senens. Biblioth. 2. Lib. 2. pag. 113.* (Edit. mibi Colon. 1686.) And again, *Edit. Lugduni. 1575. Tom. 1. pag. 126.* 2. Quod ad Sibyllina carmina attinet, duæ sunt suspicionis Causæ. Prima quod Clemens Alexandrinus, author celebris inter Christianos, qui scripsit circa annum Christi ducentesimum, *Stromatum*, citat ex Paulo Apostolo hæc verba. (Pet.) *Molin. vates. cap. 13. pag. 184.* (x) Quinetiam Clemens libro 6. *Stromatum*, ante medium, dicit Apostolum Paulum hortatum Gentiles, ad lectionem Sibyllarum. *Bellarmin. oper. Tom. 1. Controv. 2. lib. 1. cap. 11. (Colum. 3. Paris. Edit. 1620.)* (a) Sed neq; rectè ab iisdem Alexandrinus Clemens reprehenditur, cum dicit Apostolum Paulum remisisse ad Sibyllas, & commendasse eorum lectionem. Frustra querunt quid hoc dixerit Paulus, ac si nihil dixisset aut Scripsisset Apostolus, nisi quod indoctis placeat. (b) *Voss. var. observat. de Sibyllinis Oraculis. cap. 6. pag. 242.* (b) God spake by the Sibyls (so wicked) and not the Devil. *Sanderson's Life and Reign of King Charles 1. pag. 125.* (c) —Pestilentia Civitatem adorta coegit senatum imperare decemviris, ut *Libros Sibyllinos* inspicerent: eorumq; monitu lætisternium fuit. (T.) *Liv. Hist. ab urbe condita. lib. 7. pag. 361. (Edit. Fol. Paris. 1573.) (Edit. mibi etiam Amstelodam. 1661. 120. pag. 177. col. 6.)* He is reckoned *An. Dom. 12.* Cereri quoq; quam more Græco venerari instituerant: —ne Deæ vetusti ritus ita deesset antistes. Cujus cum in urbe pulcherrimum Templum haberent, Gracchono tumultu moniti *Sibyllinis Libris*, ut vetustissimam Cererem placarent, Enniam (quoniam sacra ejus inde orta credebant) sem vires ad eam propitiandam miserunt. *Valer. Max. Diff. memorab. Lib. 1. (de Religione) 2. 3. (Edit. mibi Roterodam. 1681.)* He is set apud *An. Dom. 27.* Libri tres in sacrarium conditi *Libri* appellati ad eos, quasi ad Oraculum 15 viri adeunt, quam dii immortales publicè consulendi sunt. *Gell. noſtes Attica. lib. 19. pag. 42. (Edit. mibi pessim. Genev.)* Floruit, An. Christi 112.

est Strains of Predicting, even to the Matter of *Christ, the Saviour*. For in every thing spoken after this rate, which was *Orthodox* and *Savoury*, so far as agreeable with the *Ground-work* in Scripture, Satan might be either *compelled* by the Majesty of God to confess it, or *inclined*, by hoping to make his own Interest by it, whilst he uttered and laid open (by *Oracle* unto the Gentiles) what thing he knew the *Prophets of God* had taught him to expect coming on the World.

Now, if restless Men, who are resolv'd to discredit every thing of this Nature will deny matter of *Fact*, that any of the *Sibyl-Books* are genuine, and that the ^(d) Devil could never have a Hand in any such thing, as I have laid open, and will further oppose the *Cui malo?* What *End* could the Devil have in this? I will further Answer, to justify my own Grounds in *Believing* what I defend upon the Argument. He might propose hereby to harden the *Jews* and corrupt the *Christians*; and especially the latter. I will give some short Account of it. Altho' *Satan*, so far as he foresaw a Tendency herein, even to *stop the Mouths of Pagans* against the Gospel of *Christ* by his *own Oracles*, if he should seem to be so [divided] against Himself: (but hold, not so much divided as you think) Yet nevertheless, foreseeing withal, he could not *binder* the Event nor Reception of the Scripture-Oracles when they should come to be fulfilled in the World, he would try either to blast the Reputation of them, that they might be received upon Disadvantage; and God might not have the sole Glory of revealing them, or to ape the *Pattern* of them, that when they were received, he might come in for a share of the Praise under the veil of *Sibylism*, and forelay the Credit of his Oracles, that the Events might be taken not altogether upon *God's Authority*, but his *own*. And this Project ever was in the Devil since his Fall, to aspire to be like the most High. And so is properly, upon the Account of his Hand in the Religion the World took up from him, stiled by the Holy Ghost, the Religion of this World; whom, in that Religion so took up on the Measure of Satan's Artifice in upholding it, the World worshippeth; and the Gentiles thought they did it with the utmost Reason in all their inquiries and Devotion. And this was exactly the Case of the Pagan World in all their *Rites, Sacrifices, Oracles and Prophecies*: The Devil had always a cunning Hand in propagating and altering

(d) Sibyllis exceptis nulli gentilium ortam lucem divinæ Revelationis, quæ de Christo aliquid vaticinantur. *Collins de Animabus Paganorum.* ps. 2da. Lib. 3. (de Sibyllis.) cap. 36. pag. 229. ac paulo supra. Audires Dæmones fuisse non invitum concederem, cum in illis (oraculis) pro Idolis, pro Dæmonum cultu, pleraque tractent Sibyllæ. cap. 35. pag. 225. ubi ait, "I should be loth (says Collins, the Popish Pagan-Advocate) to grant the Devil was the Author of Pagan-Oracles; because the Sibylls have very many many things in their writings in favour of Idols and Idol worship."

the intendment of the first Paterns of them in the Scriptures. Yet

(*) some will have the Heathen saved for their brave Works notwithstanding; and the Sibyls too, especially the most Ancient Sibyl of them, *Perfica*. Now this altering of first Paterns Satan might foresee to be a thing of great Advantage to himself, when the Prophecies of Christ in the Bible were to be made good; and this he aimed at, no doubt, in the *Sibylline Oracles*. He could not but foresee it plausible enough for Christians in process of Time, to be brought by this Means to derive some Grounds of their Faith from Pagan-Authority: This would weaken Christianity in the Lump, if not destroy the End and true Intent of it; and therefore to make the best of it Satan could for himself, he might speciously build and colour some Parts of it with the shew of Divine Architecture. He knew his Kingdom must continue, tho' in another Form, if he could procure a jumble of Pagan Christianity, or Christian Paganism, as indeed hath fallen out among the *Papists*: Which might have been a Check upon the (†) *Impudent Cardinal*, when he wrote, that the Sibyls have prophesied many things more clearly than any of the Prophets. Satan might foresee he should make a notable Advantage of it, (being under a Necessity to do some-what to obviate the Success of the Gospel) and this he might easily conjecture would come to pass by drawing Men off in their Principles of Christian Faith built upon the insufficiency of Scripture Revelation, without any Tradition (in all Ages) to maintain them: And hence to induce them to fall in with Traditions and Books of Faith, which were never Θεοπνευστοι, or Divinely inspired. And this is the Sum of the Matter.

(c) Age, perquiramus hoc loco, num aliqujus pecularis Sibyllæ prope certa salutis spes nobis relinquatur. huic quæstioni lucem præbet S. Augustinus qui de Erythræ seu Cumana vaticiniis, non veretur inter ceteras felices animas, reponere. Si mentis arcum nudare turò auferem, Erythræ Sibyllæ beatarum mentium concivi Sibyllam Perficam, seu Chaldeam adjungerem.

Tullius de Animabus Paganorum. ps. 2da. lib. 3. cap. 39. pag. 237.) Edit. mibi Mediolani. 1622.

(†) Sibyllæ multa clariùs prædixerunt quàm ulli Prophetarum. Bellarm. Tom. 1. Consrov. 2. lib. 1. cap. 11. colum. 293. (Edit. mibi Lut. Paris. 1620)

Besides, doth not the (s) *Polytheism* of the Pagan World in General declare it? Could Men have been brought to Worship so many different Creatures, if the Devil had not governed them? Was not the Devil in it, when they worshipped (h) *Men* departed, their *Kings*, *Princes*, *Hero's*, &c. when gone into another World? Men could

(g) Marcus Tullius Cicero hath left us irrefragable Testimonys of the Plurality of their gods

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this Book de naturâ Deorum, written before the Christian *Eposba* commenced. The eldest Testimony after Christ's time, I find in *Philo* the Jew. ἐν τῇ ζῶν ἀλογα — εἰς διαὶν ἱμας, ἰδρυει, καὶ κρητὺς, ἡγεῖται: And so he goes on, reckoning up the Diversity of Creatures, which the *Egyptians* worshipped; who had for their great [Oracle] *Jupiter Ammon*. *Phil.* (jud.) opera (lib. de Decalogo) p. 755. Edit. mibi Paris 1640.) ἄλλων ἀλλὰ καὶ τῇ συνδρα σιβουδίων, καὶ ποταμῶν, καὶ μῦς, καὶ αἰλῦρες, καὶ κροκοδείλοι, καὶ ἀλόγων ζῶων τὰ πολλὰ. *Fustian. Martyr. pro Christian. Apol. apud opera. Apol. 2. pag. 68.* (Edit. mibi Paris 1636.) "All Nations of the World more prone unto Idolatry than to Atheism, and readier to multiply than deny the Deity. Bp. Pearson on the Creed. pag. 23. Barbarous Nations have done Religious Worship to innumerable Objects, worshipping Sun, Moon, Stars, Beasts and Plants. Sea, Land, Wind, Thunder, Caves, Hills, the tallest and most spreading Trees, nay whatever living Creature

" Creature they met with first in a Morning. Dr. Hen. More's Divine Dialogues. part 1st. page (h) Hence their *Genii*, *Damones* and *Penates* in *Cicero*, *Plutarch*, and other Writers. A variis tenfibus adhuc mortui jovis tumulus adoratur. *Ful. Firmic. (maern.) de errore profan. Rel. Edit. Argentin. av. 1562. page 32.* and in the best Edition of *Cyprian's Works*. *Dæmones* Idolorum imperabant. *Chrysolog. Sermones. (Serm. 18. de fœcu Petri) p. 263, a. (mibi apud Fulgentii, & Le magni opera.)* Sunt, qui in Dei vicem mortuos honorant, quos ex hominibus in cœlum rec-pros putant qui Parentum & majorum suorum Domi tanquam Deos Penates, imagines colunt, quasi super defunctorum memoriam recolentes, superstitioni dici possunt. *Georg. Flor. Baldinus de Crat. & præcæ Orthodoxygraph. Latin. Tom. 2. p. 1411, 1414.* Pleriq; p̄sicos quosdam homines colunt, qui veteri Philosophorum more vivebant. *Varen. Descriptio Regni Japoniæ, sive de Religione in Regnis Japoniæ. 141.* Enough of this may be seen in *Vessius the Elder*, and in *Herbert*, who is but the contracted cow of that Learned *Butavian* in his *Zenith*, or *Altitude*, which is oftentimes notorious.

never have contrived for themselves, to have been brought to worship them, if they [were] brought, if *Satan* in opposition to the *Spirit of God* had not been their Teacher. For they have not only worshipped

(i) Juxta *Barbaros*, Sol, Luna, Astra, Terra, [Cœlum] Dii. *Sieueb. Engubini. oper. Tom. 3. de peregrini Philo- toises, and (c) the Crocodile; (d) Insects; also, Vegetables, (e) Trees, (f) Plants, and (g) Roots: Nay, || Inanimate things, stooping low as to * Reliques, and a (h) Red-Cloth: Nay, (i) Typhon, (j) Mischief-maker, or the (k) Devil Himself, that cunning (l) Serpent; and indeed any thing rather than the invisible Majesty of Heaven and Earth, the Father, of whom are all things, and from whom is the Knowledge of his Son, and the Life of his Good Son.* See Pag. 83.

(i) *ad Gal. 1. 23. (Edit. mibi fol. 27, b.) (k) The Sun.] τὸν τοῦ ἡλίου -- ὃ καὶ Ὀσην.* The Egyptians called their Principal God, the Sun, by the Name of *Osiris*. *Diodor. Sicul. Biblioth. Hist. lib. 1. pag. 10. (Edit. mibi Hanov. 1604.)* Sixty Years before Christ. Hence *Alexander the Conqueror*, when he won any Memorable Battle (sung *Te Deum*, or) sacrificed to the Sun. *Alexander tam memoræ victoria lætus, qua sibi Orientis fines apertos esse censebat, Soli victimis cæsis, &c. Quint. Curt. lib. 9. §. 1. p. 227. (Edit. mibi Amstelod. 1670.)* 80 Years after Christ. *Manichæi ex ejusdem Persæ cui Manes nomen erat Disciplinâ prodierunt. hi Solem--- divinis honoribus afficiunt. Damascen. (de Hæresibus) p. 580. (Edit. mibi Basil. 1575.)* In the 8th Century about 740. Yea, and 400 Years before Him, *Philastrius of Bresse in Italy* took notice of the Rise of this Idolatry among the Egyptians from their great *Hermes Trismegistus*. Quem (Solem) *Hermes ille vanus & Paganus Trismegistus* cult, post Dominum omnipotentem, non alium nisi Solem debere ipsum & homines adorare. *Phil. Brix. in Catal. Hæres. vid. cap. 1. de Heliognoſtis. (Edit. mibi 4to. Helmaſtadi 1611.)* And of Moderns divers, præ cæteris verò (speaking of the Persians) quibus cultum impendebant numini Solem venerabantur. *Briffon. de regio Persarum principatu. lib. 2. pag. 158.* The Annalist speaking the Cruelty of *Sapor* King of the Persians towards one *Simon*, saith, He commanded him to worship the Sun (as the Persians did.) *Jubet Rex, ut Solem adoret. Baron. Annal. Eccles. Tom. 3. (ad Christi. 443.) p. 574. (Edit. mibi Amsterv. vel, illud 1624.)* *Spondanus*, his continuatour, affirms of *Allobroges*, that they kept a Holiday in honour to the Sun. Inter alia verò Enormia quæ in *Allobrogibus* invenisse ait (Author ejus), recenset quod in *Craſtino Corporis Christi* Conſueſcerent celebrare.

Sum S. Orientis, nempe Solis. (Hen.) Spondan. Annal. Eccles. continuat. Baron. Tom. 1. (ad An. 1403.)
 1688. Antidis nomine Phryges Solem venerati olim sunt. *Pignor. magn. Deum matris Ideæ & Antidis*
Idia. pag. 1. (Edit. mibi Amstelodam. 1669.) Omnes (homines) multis Paralangs, ut dici solet, in
 his colendi studio superarunt Egypti. *Kircher. obelisc. p. 157. (Edit. mibi Romæ 1650.)* Ceterum
 his cultus & Peru & Sina idem fere. *Hornius de Originibus Americanis, lib. 1. cap. 16. pag. 281.* In
 illa Templum Solis Margaritis stratum. (Sam.) *Bochart de Animalibus S. S. parte 2da. p. 716.*
 The Moon.] *Ἡ σελήνη ἦν παλαιὰ θεὸς αἰθίου τοῦ ἀπώτου τῆς ἡμέρας καὶ τοῦ σελήνου.* (Stollen out
 Philo the Jew.) *Euseb. Præp. Evangel. lib. 1. cap. 9. p. 27. (Edit. mibi Paris. 1628.)* Luna ab In-
 numinis loco venerata. *Bodin. de Republicâ. lib. 5. p. 511. (in Literâ D. verba sunt.)* Nunc de
 dicam cui Romæ Templum in Aventino. *Voss. (Gerh. Job.) de Orig. et Progress. Idol. vol. 2.*
cap. 27. pag. 269. b. (Edit. mibi opt. Amstelod. 1668.) Luna post Solem proxime colebatur.
Herbert de Relig. Gentilium. cap. 6. p. 42. (Octavo Edition.) Invocabant & Romæ
 alloquentes ritu solenni. *Selden de Diis Syris. Synagm. 2. cap. 2 p. 175.* A Book which that
 antiquary hath composed almost in every thing out of Gyraldus his *Historia Deorum*; and *Synagm*
 makes up the Title of both. *Selden* indeed took nothing of the Oriental Learning out of Gy-
 raldus, but most of the Ground-work and Superstructure came from thence, which if Mr. *Selden* had
 been as Humble as Learned, he ought now and then to have acknowledged, yet I never found him
 make that Author in all his celebrated Book of the Syrian Deities. And there is a Third hath hung
 upon both of them, tho' he is so happy as now and then to discover it. Luna autem & Venus unum
 nomen. *Schedius de Diis Germanis, cap. 9. p. 158.* "The Moon was worshipped, because Women at
 their Labour were most beholden to the Moon. *Gregory's Learned Works (the Assyrian Monarchy)*
 1702. (opt. mibi Edit. Lond. 1684.) (m) The Planets.] Ita cultum fuisse Gallis Mercurium ---
 hunc, Apollinem, & Martem, & Jovem. *Pet. Halloix vita Dionysii. apud Dionysii Areopagite opera.*
 2. pag. 347. colum. b. (Edit. mibi Antverpiæ 1634.) Ex *Fulii Casarii lib. 6. de bello Gallico.* Nu-
 mina nomine quidem varia. Jovem enim Thor, Mercurium Woden, Venerem indigitabant *Fream. Sel-*
den Analecton. pag. 61. "Mercury was the God of Travellers, as Fortune the Goddess of Tradersmen.
Selden of Tithes, chap. 3. page 28. "Jupiter was sometimes, as by the Arabians, worshipped under the
 Title of Sabis, or Sabazius, as an Attribute to the only and true God. *Idem. ibid. chap. 3. pag. 34.*
 (n) Fixed Stars] Gentiles putarunt, Stellas esse Deos. *Clemens Alexandr. in Protreptico. Suicer.*
cur. Ecclesiastic. Tom. 1. ad nomen ἀστέ, (ὁ Græcis Patribus) p. 559. Accordingly, I find the younger
 Buxtorf in his *More Nebuchim, aliâs, Doctor perplexorum*, tells us, The Zabians, who were a sort of the
 ancient Chaldean Idolaters, worshipped the Stars. His words are, *Notum est, Abrahamum Patrem no-*
strum educatum esse in fide Zabæorum, qui statuerunt, nullum esse Deum præter stellas. Buxtorf. (Fil.)
de Neuch. ps. 31a. cap. 29. p. 421. (Edit. mibi Basileæ. 1629.) A Learned Man (not without good
 reason) conjectures, That the vain Opinion of Astrologers, in ascribing to the Stars such *Horary*
 effects as they give them in their Doctrine of the Genethliacks, &c. arose anciently from the Idola-
 trous Opinion of a Divinity in the Stars. *Ha si non habeantur pro Diis, non effectus illos qui tribuuntur*
habere posse certum est. Salmas. de Annis Climastricis. apud Præfat. pag. 32. And to make it evi-
 dent, he adds; *Tres fuere antiquissimæ & celeberrimæ sectæ hujus Disciplinæ, Chaldaica, Ægyptiaca &*
Æthiopica. Harum nulla est quæ non crediderit tradideritque sidera Deos esse. pag. 33. & paulo post. nullos
Deos Ægyptiis agnitos fuisse præter Septem Planetas, & signa Zodiaci & cum his Oriensia & Occidentia.
Jamblicus in Epistolâ ad Porphyrium tradidit. pag. 42. Maimonides Judæus (*lib. Idololat.*) opi-
 nionem, Stellas quidem primo coluisse homines, non ut Deos, verum ut opera Dei magnifica, & mini-
 stra, quorum veneratio ipsi Deo esset gratissima. *Robinson. Annales Mundi. p. 106.* Apud Perua-
 nos invisibilis Dei Filii visibiles erant Sol, Luna, Stellæ (*sais my Author*) *Hornius de Originibus Ame-*
ricanis. pag. ult. Credebant (Chaldei) quod non erat Deus nisi stellæ—Dixerunt quod Sol & Luna
 sunt maximi Deorum. *Leusd. Phil. Hebr. mixt. Dissert. 43. de Idolis V. F. p. 300.* (o) The Fire.]
Ἡ σελήνη ἦν παλαιὰ θεὸς αἰθίου τοῦ ἀπώτου τῆς ἡμέρας καὶ τοῦ σελήνου. Herodot. *Halicarnass. in Italia* (as he calls his Third Book by the
 name of the Third Muse) p. 167. (Edit. mibi Genev. 1618.) *Παραμυθισμὸς ὃ δὲ δὲ ἐκ γῆρας τοῦ πῦρος.* Clem.
Alexandr. Opera. (admon. ad Gentes.) pag. 42. (Edit. mibi Lut. Paris. 1624.) οἱ δὲ ἀστέρες τὰς θείας,
καὶ τὰς ἀνθρώπων, καὶ τὰς ζώων, καὶ τὰς φυτῶν, καὶ τὰς ἀνθρώπων, καὶ τὰς ζώων, καὶ τὰς φυτῶν, καὶ τὰς ἀνθρώπων, καὶ τὰς ζώων, καὶ τὰς φυτῶν.
 166. (Edit. mibi Paris. 1630) καὶ ἐπειδὴ οἱ πᾶσι τοῖς ἀνθρώποις, καὶ τὰς ζώων, καὶ τὰς φυτῶν, καὶ τὰς ἀνθρώπων, καὶ τὰς ζώων, καὶ τὰς φυτῶν.
 177.) Illi verò qui arbitrantur Ignem esse Deum, errant; nam Ignis factus est ad usum hominum,
 subiacet illorum Dominationi. Circumfertur de loco ad locum, & accenditur ad elixandas & assan-
 das.

das carnes, adhuc autem & mortuorum corpora comburenda, multis etiam modis corrumpitur, a hominibus & extinguitur, propter quod non est congruum, Ignem Deum æstimare, sed opus Dei (Joan. Damascen. Hist. apud. Damasceni opera. p. 871.) Edit. ut supra. Albertus Cramzius fidelis Germanorum Historicus, qui claruit A. M. 1500. & post eum Meebovita Polonus, asserunt Lituanos tempore Paganismi dum Gentilitatis errore derinerentur, coluisse ignem, qui omni sacrificio præfatur vel ritu Persarum seducti, ignem ipsum Deum arbitrabantur: vel Ægyptiorum opinione ducti, qui persuasum habent, ignem animatum esse. (says that Northern Primate) Olaus Magnus de Gentibus septentrionalibus. Fol. 30. a. (Edit. autem 8vo. & mihi Antverplæ. 1558.) Magna apud Persas in veneratione ignis semper fuit. Quaresm. Elucid. Ter. Sanct. Vol. 2 l. 4. cap. 15. p. 270. b. (Edit. mihi Antverp. 1639.) Alio, in the Notes of Johannes Benedictus upon Pindar, that Ethnick Poet of Thebes in Egypt. 476 Years before Christ, about the 76th Olympiad, according to the Grecian computation of Time. Apud Ægyptios quoque ignem servabant, eundem venerabantur Persæ. (Edit. mihi Salmurii Anno 1620. 4to. pag. 643.) Chaldæi quoque & Assyrii ignem coluerunt sub nomine Ur—Persæ quoque ignem putabant Deum, & illum appellabant—Urimasda, quod ignem sanctum significat. Seacch. Sacæ Elæobrijs. Myroth. p. 11. cap. 9. col. 44. Edit. mihi Amstelod. 1701. (Edit. 2da.) Persæ colunt ignem orimalda, Ab. UR nuncupatum. Wier. de Incantat. & Præstigijs Dæmonum. pag. 31. 32. (Edit. mihi Basil. 1583.) Romani autem, Sc. col. 47. in Ur Chaldæorum aservatus fuit (ut existimant) Sacer iste ignis, quem Chaldæi coluerunt, & inde dicta fuit Ur. (Solomon) Glass. Philolog. Sacr. Lib. 4. Tract 3. (de nomine Proprio) p. 446. (Edit. mihi 1653.) Existimarunt nonnulli, in hac urbe conservatum fuisse sacrum illum ignem, quem Chaldæos coluisse asseruat, atque inde dictam fuisse Ur. quomodo Heliopolis dicta, à cultu Solis. Amamæ. Anni barb. biblic. lib. 3. (ad Neb. 9. 7.) pag. 415. I omit all the numerous Tautologies in the Interpreters upon Gen. 11. 31. Persæ ex ἡρώων ἡρώων quæ tam, quod igni ex alto delapso victimas Patrum incensas fuisse audierant: idcirco Igni velut Deo, vel potius Idolo divinum cultum exhibebant. Matthiæ. Hist. Patriarch. pag. 172. How the Fire came to loose its Credit by the over-mastery of the Water, thro' the Artifice of the Water-Priests, I have read in Ashmoleus Kircher's Oedipus, Tom. 1. (too long here to insert) and more contractedly in Gregory's Notes—(of the Assyrian Monarchy) p. 221, 222. Persæ fixerunt Ignem esse Numen, quia audierant igne de Cælo lapso, incensas esse victimas. Hospinian. concord. discors pag. 3. (Edit. Genev. 1678.) In cultum Ignis tota Ægyptus consensit: τὸ πῦρ ἐν ἡρώων ἀδελφῶν ἐν τοῖς ἱεροῖς: ignem Immortalem servabant in delubris. Huet. Demonstr. Evangel. Propos. 4. pag. 77. Hence arose their Pagan Vestal try'd by Hudor-deel, or Water Proof in a Sieve to confirm her Virginity. Vestalem Virginem cum periclitaretur falsâ suspitione de stupro, cribrum implese aquâ de Tiberi, & ad suos iudices, nullâ ejus parte stillante portasse. Varro. apud Fragmenta. p. 199. She was one of the Pagan Goddesses whom they worshipped so long as they continued Virgins, but otherwise, if they Married, they trampled her Offerings under Foot. Si deposituræ Virginitatem, Calcarent r'm Vestæ, id est, Numini Castissimo consecratam. Brisson. de veteri ritu nuptiarum. pag. 76. Of these Vestal Nuns I read in divers Authors. τὸ ἵερὸν αὐτῶν παρθένους ἀνακαίοντες μᾶλλον ἢ ἀνδράσι ποικνύται καὶ τὸ εἶδος ὅτι τὴν ἑρμῶν ἀμύνητον, παρθένους δ' ἀφθαίρον. Dionys. Halicarnass. Antiq. Rom. lib. 2. pag. 126. (Edit. Francof. 1586.) The Vestal Fires were attended by Virgins, because of the Purity of that Age. more agreeably "with the Purity of the Element which they used about their Sacrifices. Novimus virgines Vestæ, & Junonis apud Achæiæ oppidum, Apollinis apud Ephesos, & Minervæ quibusdam locis. Tertullian. opera. (de Monogamiâ. pag. 524.) (Edit. Lut. 1664.) Rigalt. notis. Next, for I choose to go according to the Age of the Book, and not according to the Classe.) ἀσέβων ἐξ ἡλίου εὐλαβέσωντο φλόγα παρθενοῖς παρ' ἡμῶν ἱερῶν καὶ τὰς ἱερὰς εὐχὰς ὁρῶν. Julian. Imp. opera. ps. ima. orat. 4. pag. 289. (Edit. mihi Paris. 1630.) I omit all the Virgines Vestæ, & Apollinis Junonisq; Achivæ & Dianæ ac Minervæ, quæ perpetuâ sacerdotum marcescunt. Hieronym. Opera. Tom. 1. (Epijs. ad Gerontiam de Monogamiâ) Fol. 30. in Lit. C. In Græcis non est Vestalis, sed παρθένος tantum. (Jos.) Scaliger. Animadv. in Eusebii Chrou. pag. 137. Cum esset Idololatra (Abrahamus) Mitæ Perlici atq; Vestæ cultor ex Paganismo est conversus. Linaus Panopl. seu de verbo Dei. pag. 23. (Edit. mihi Fol. Col. Agr. 1563.) Ignis etiam perennis aservatus ille sollicitus. Suidas.—Et quidem ad Vestæ simulacrum, de quo dixi. observo apud Pollucem, lib. 1. cap. 1. Vestam verò maximè propriè appellaveris eam, quæ in Prytoneo est; ad quam ignis inextinctus attenditur. Meurs. Athen. Attic. Lib. 1. pag. 53. (Edit. mihi Lugd. Bat. 1624.) Præterquam quod Macrobius Sat. Lib. 1. cap. 12. tradit virgines Vestales, primâ die mensis Martii ignem novum Vestæ, aris accendere quotannis consuevisse, ut incipiente anno, cura denuo servandi novati ignis inciperet.

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ciperet. Ferrar. *Dissertatio de Lucernis Sepulchralibus*. pag. 22. apud Ferrar. *de re vestiaria*. (ad Calcem). Edit. mihi Patav. 1654.. Nam constat Ebræos Sacerdotes ignem in altari quodam jugiter aluisse, & sanctè curasse, ne unquam extingueretur. — Hoc igitur Græci cum advertissent, lege sanxerunt ut Delphis etiam πυρ ἀσβεστων. i. e. ignis inextinctus foveretur qui ignis Græcè ἱστία dicitur. i. e. ignis jehova. Quem jehova scilicet Aaroni & filiis suis indies alendum præceperat. Hæc in transitu Vestæ litavimus. Dickenfon. *Delph. Phœnixantes, sive Orig. Druid. Cap. 11. pag. 114, 115.* "The Heathens were God's Apes, in keeping in their Vestal Fire, which they say came from Heaven: If it were put out, as it hapned at Delphos, (the Temple being burnt by the Medes) it was not lawful to kindle it with any Fire below, but they drew Fire from Heaven with a Glass, and so kindled it again, as the Poet Ovid testifieth, in lib. Fast. (Note. This Testimony should, if I had continued to observe the Order, been put sooner in the Page). Vveemie. *Christian Synagogue*. pag. 107. Virgines vestales, teste Festo, cum sacrificant semper habere solebant in capite vestimentum album, quadrangulum, oblongum, quod fibulâ comprehenditur, unde suffibulum dictum. Braunius *de vestitu sacerdot.* Hebr. Lib. 2. Cap. 4. pag. 435. (Edit. mihi 2da. Amstelod. 1698.) Sect. 404. Hinc ignis perpetuus in Templo vestæ asservatus, &c. Wagenfeil. *Tela ignea satanæ. ps. ima. pag. 29.* (in Prolegomenis). Constat tamen sacri Ignis Custodiam Virginibus demandatam antiquissimum fuisse institutum, à quocunque tandem profectum fuerit. Et paulò post. Romæ Numa Pompilius Vestæ sacra instituit, & Virgines Vestales primus legit. Et postea subnectit. Sunt qui tradunt, extincto igne, Virgines verberibus affici solitas à Pontifice, cui luberant. Quibus mos erat, tabulam felicitis materię tamdiu Verberare, quousque exceptum ignem cribro æneo in ædem Virgo ferret. Nam id Romani prælagium interitis urbis opinabantur. Hospinian. *de Origine & Progressu Monachatus. lib. 1. cap. 10. pag. 22, 4, b. pag. 23. a.* (Edit. mihi Genevæ. 1669.) And for the Derivation of this Vestal name from the Hebrew and Chaldee, take the Opinion of a great Philologer, 'Eṣṣa, i. e. Vestæ nomine, non aliunde deducto quam ab Ebræorum וֶשֶׁת Esch, vel נֶשֶׁת Nescha, Chaldæorum. Dillherr. *Disput. Philologic.* Tom. 2. pag. 268, 269. (Edit. 1652.)

(p) *The Earth*. See it before in the Testimony of Gregory Nazianzen. Primus etiam Telluri. cognomento Κουρτηρόω, sacra in arce fecit; aramque item dedicavit, pro acceptis alimentis: Statuitque, ut, qui deo cuicunque, sive deæ, sacra facerent, huic quoque deinceps præsacrificarent. Meurs. *Regn. Attic. seu de Regibus Atheniensium. lib. 2. cap. 1. pag. 83.* (Edit. mihi Amstelodam. 1633.)

(q) *The Water*. "Αἱ οἱ ποταμοὶ, καὶ πάντων μάλιστα Αἰγυπτίῳ τὸ ὕδωρ παρτεμνόμενοι καὶ τοὺς ἀναρχόμενοι, αὐτὸς δὲ οἱ ποταμοὶ θεοποιεῖσθαι Αἰγυπτίῳ, &c. Athanas. *Opera. Tom. 1. (contr. Gentes orat.)* pag. 26. in lit. C. (Paris. Edit. mihi 1627.) The Nilotick Festival was kept seven days in Egypt, in Honour of their Rivers overflowing of the Country. Scribit autem Johannes Leo Afer etiam nunc in Ægypto manere ob Nili peractam feliciter alluvionem festos dies septem illi Genti celebres, quos ab antiquorum ritu manasse & ipse notat. Pignor. *Mens. Isiac. pag. 81.* They are pretty Sculptures which Kircher gives us of the Contention, or Battel between the Fire-Gods and Water-Gods, the Water prevailing and putting out the Fire, in the 1st. Tome of his *Oedipus*. Ac Athanasius quoque contra gentes, & Julius Firmicus de err. prof. Religionum, testantur aquam divino honore maximè affici ab Ægyptiis. Cur verò Nilum, humoremque omnem tanto in honore habuerint, facillè videt, qui cogitat in Ægypto non pluere, eoque ab Nilo omnem regionis pendere fecunditatem. Voss. *de Philosophiâ & Philosophorum Sectis. cap. 6. pag. 48.* See also Herbert de Religione Gemilium. pag. 106. (of the latter Edition in 8vo). The Inhabitants of Bengall (in the East-Indies) Worship the River Ganges. (Alex.) Ross's *View of all the Religions in the World. pag. 83.* (of the last Edition).

(r) *Beasts*. Colebant Bestias ferè omnes, quas portentorum mater Ægyptus producebat. Pignor. *Mensa Isiac. pag. 5.* And Tomasini Cecropii votum. pag. 38. (ad calcem). How Idolatry came first to be introduc'd in Deifying of Beasts, see (Bp.) Andrews upon the Commandments. pag. 44.

(s) *The Ox*. This is to be seen in Diodorus Siculus, Herodotus, Clemens Alexandrinus, Julius Firmicus Maternus, and others. Jam verò Apides boves sunt, qui magno in honore apud Ægyptios habentur, (saith the Scholiast upon Gregory Nazianzen.) Eliæ Cretens. *Comment. in G. Greg. Nazianz. vol. 2. Orat. 4. pag. 529. in Lit. D.* "And this Idolatry of the Egyptians Cambyſes the Persian, the Son of Cyrus, tho' an Idolater too, yet looking upon it, that himself Worshipped a far Nobler God in worshipping the Sun, than the Egyptian Ox, or Apis, he both derided and punished (saith a Dr. of the Sorbon). Espencaus, in Tit. pag. 551, 552. (Edit. mihi Paris. 1568.) Apis in Figura Bovis colebatur. (Petr.) Castellan. *de Esu Carnium. lib. 2. cap. 4. pag. 80.* Sic Ægyptii bo-

vem, Apim dictum, summâ Veneratione coluerunt. (Gul.) Stuck. de Sacrificiis. pag. 45. Apim bo-
vem pro divino numine colebant Ægyptii. Perer. in Gen. (ad cap. 30. 39.) Apis & Mnevis bove
Sacri a Memphitis & Heliopolitis culti. Witsii Ægyptiaca. pag. 63.

(t) *Cats and Dogs*]. Oppida tota Canem venerantur, &c. Juvenal. Sat. 15. Ægyptii aliis Gen-
tibus Stultiores, constat—selem, canem, aliaque; Animalia coluisse. Oecolampad. in Ezek. Fol. 33. I
have by me the Cutts of all the Gods that were worshipped in Egypt, among which number there are
Cats and Dogs, to which those stupid Creatures paid their Brutish Homage: The Book is Pignorius
his Mensa Isiaca.

(u) *Swine*]. For which Plutarch apologizeth, looking upon it to be as well, or better than the de-
formed gods of Egypt, which yet the Priests of that Country had in such Veneration. Εἰ δὲ δόγμα-
τον ἢ ὅς, ἀλλ' ἐν κεκοσμημένῳ καὶ αἰσίου τὸν οὖν ἀποπώπτεται. Οἱ δὲ ἀγαθὰ τοῖς ἱερεῖς Αἰγυπτίων
Plutarch. Symposiac. Lib. 4. apud Vol. 2. pag. 670. (Edit. mihi Francof. Edit. 1599.)

(w) *Goats*]. Αἰγυπιοὶ δὲ ἱερεῖς καὶ πῶντες ἵπται, καὶ [τεφύροι] καὶ ἄλλα πολλὰ γυλιόπτεται, ἐν
οἷς δὲ πῶς ἐξ Αἰγυπτίου παρεβύδενται ἐς τὸ εὐρανόθεν, (said a Learned Wretch that could Scoff as nota-
bly at the true God, as deride these Vanities of the Gentiles). Luciani Opera. (Deorum Concilium)
pag. 1098. (Edit. mihi Fol. Paris. 1615). (x) *The Monkey and Ape*]. πῶντες, before in Lucian.

(y) *Birds*]. Audivi equidem, inquit Socrates, circa Naucratis Ægypti, priscorum quendam fuisse
Deorum, cui dicata sit Avis quam Ibim vocant. Fernel. de abditis rerum causis. lib. 1. pag. 64. lin. 14.
apud Fernel. de Universa medicinâ. (Edit. mihi Fol. Hanov. 1610.) ad calcem. (2) *Stork and Hawk*].
The Stork among the Egyptians. Lucian, as before: Hence they Carved and Engraved Effigies of
Hawks and Ibides upon the Porches of their Temples. Ἀνὰ τοῖς ὑφ' ῥάμπεσιν τῶν ἱερῶν καὶ τῶν ἱερῶν
καὶ τοῖς πορταμενίσμασιν ἐγχαράσσουσιν. Synesii Calviti Encomium. pag. 73. apud Cyril. Hieros. opera.
Edit. mihi Paris. 1631 (ad Calcem.) Accipitrem veneratione dignum esse monent. Pignorius mensa
Isiaca. pag. 72.

(a) *Fishes*]. Piscem Syri venerantur. Cic. de naturâ Deorum. Vol. 2. pag. 433. §. 15. (Lond.
Edit.) vid. etiam Lucian de Deâ Syriâ. pag. 1061. Piscum erat cultus; Dagon enim erat eorum De-
cujus Simulacrum inferre in Piscem definebat. Dilher. Tom. 1. pag. 114. (apud Disput. Philologicas)

(b) *Sea-Tortoises*]. The Troglodites, a People so called, ἀπο τῶν τρωγλων, From Dens and Huts
in which they dwelt, like your Hermits, did worship the Sea-Tortoises, as Vossius Reports of them
de Orig. & Progress. Idololatr. Tom. 2. Lib. 9. cap. 15. de testudine, Symbolo numinis apud Trogloditas.
Where the Curious may read to their Satisfying. (Edit. mihi Fol. Amsterdam. 1668. pag. 243.) To
those, divers Authors he quotes that mentions them, as Pliny, Herodorus, &c. I may add some
others, wherein I have seen mention of them. Et Lybias cum Trogloditis & Æthiopiis, &c. Hieronymus
oper. Tom. 5. (in Ezek. cap. 27.) Fol. 219. in Lit. B. & C. (Vol. 2. Edit. mihi Paris. 1546.) The
Cardinal Annalists, from Theodoret, tells us, that the Hereticks, Anciently called Eunomians, from Eu-
nomius the Disciple of Arius; who erred abominably, as Arius and Eunomius had done in the matter of
the Trinity, were called Troglodites, unde (inquit Theodoretus de bar. fab. l. 4.) accipit, ut iidem
Eunomiani dicti fuerint Trogloditæ. Baron. Annal. Eccles. Tom. 3. (ad An. 360.) pag. 826. §. 4.
(Edit. mihi Antwerp. 1624.) But as to the real Troglodite-People, or Nation, I read in several Writers
as Dioscorides; Philastrius of Bresse, Pomponius Mela, Julius Solinus, and Hopsinian. The [First] tells
us of a Troglodite-Myrrhe from the Country where it grew, Πρωτιώι δὲ ἡ τρωγλοδυλικὴ καλουμένη
ἀπὸ θρωπῶνς εὐπὶν χόλεται. Dioscorid. opera. lib. 1. cap. 77. pag. 42. Edit. mihi 1598. (ex Lugdun-
naâ Editione.) The [Second] called Brixienfis, an Italian Bishop, reckoned them among the number
of Hereticks; But how Men can be properly called Hereticks without some Foundation of Christiani-
ty at the bottom of their Pretensions to Heresie, let the Roman Bishops, in vindication of their Phi-
lastrius (qui floruit An. Christi. 380.) Account for it: His Words are, Trogloditæ, qui ita dicuntur
Judæâ, qui in Speluncis habitantes abditis, idola colere non desinebant, ut ait Ezechiel Propheeta, Monstrum
Domino, quomodo in Speluncis absconditis Seniores populi ferentes iburibula, idolis sacrificabant, et
illis mentibus adorabant. Philastr. Brix. De Hæresibus. pag. 6. (Edit. mihi Helmstadt 1611.) Hære-
tica. The [Third] tells us, as they lived in Dens of the Earth, so they did rather make an inarticu-
late Noise than speak; were extreme Poor, and fed upon Serpents: And no wonder they had the
Devil's Types to feed on, when they did but blindly (under another Form) Worship Himself the An-
titype. Trogloditæ nullarum opum domini, strident magis, quàm loquuntur, specus subeunt, aluntur; (see
antibus. Pompon. Mela de orbis situ. lib. 1. pag. 15, 16. The [Fourth] doth make Proof he has

won'd his Lesson out of the third. *Troglodytae specus excavant, illis reguntur. à divitiis se paupertate abdicant.*—*isti carnibus vivunt serpentum, ignariq; Sermonis strident potius quàm loquuntur.* (Ful.) Solin. *polyhistor. cap. 44. pag. 291. (ad calcem Pomponii Melæ.)* The [Lat.] upon the subject of Monks and Hermitism, is the great Divine of Zurich. *Troglodytae populi Aethiopiae in Sinum Arabicum & mare rubrum vergentes: Ἀπο τῶν τρυγῶν, hoc est, ab antris, in quibus habitant, nomen sortiri.* De his Plinius lib. 5. cap. 8. (Proofs enough he had been Ploughing with Vossius his Heifer!) Hospinian. *De Monachis. pag. 30. Colum. 1.*

(c) *The Crocodile*. De Crocodilo hanc auditionem ex Aegyptiis accepi sacros esse & mansuescere, & à Ministris se facile contredari sustinere. Gesner. *De Animalibus. (Tom. 2. de Quadupedibus Oviparis. de Crocodilo Nilotico. pag. 25.) Edit. mihi Fol. Francofurti. 1602.* Unde Aegypti Symbolum fuit Crocodilus, ut in quibusdam Nummis videmus, Cujus inscriptio est *Aegyptius*, quorum ego apud me nonnullos habeo, (says that Learned and Curious Jesuite). Gasp. Sanct. *Comment. in Ezek. ad cap. 29, 5. Colum. 711.* Crocodilus inter Hieroglyphica locum habuit. — Ejus cultus varias, & fabulosas Causas assignarunt Aegyptii, quasi Aegyptum ab externis hostibus securiorem præstet, iis metuendus tam aquis, quàm terris. Majer. *Septiman. Philosophic. (Quinta Dies de Animalibus.) pag. 184. (Edit. mihi Francofurti. 1620.)*

(d) *Insects*. Ranarum Cultores. Philastr. *Brix. de Hæres. 11. pag. 5.* Musca-Accaronites Muscam colunt. *Hæres. 13. pag. 5. 6. apud Eundem.* Also, Vegetables.

(e) *Trees*. I will begin with Caius Secundus Plinius, the Elder of the Plinys, for there were two of them. *Nihil habent Druidæ (ita suos appellant Magos) visco, (or what we call Misseltow), & arbore in quâ gignatur (si modo sit robur) sacratius.* Jam per se roborum eligunt lucos: nec ulla sacra sine ea fronde conficiunt, ut inde appellati quoq; interpretatione Græcâ possint Druidæ videri. — Sacerdos candidâ veste cultus Arborem scandit. Falce aurêâ demetit. (That is, "The Priest belonging to the Idolatrous Oak-worshippers, when he performs the Office, Climbs the Tree in his Surplice, and chops off the Misseltow with his crooked Hook). Plin. *Natural. Hist. lib. 16. & pag. 339. cap. 44. (Edit. mihi Geneva. 1631.)* Of the 3 Principal Deities Worshipped by the Lithuanians in the time of Paganism, the [Woods] are affirmed to be One. Consule Olavum Magnum de Gentibus Septentrionalibus. *Fol. 30. 4.* Quidam (Orientalium) arborem adorabant & Sacrificiis colebant, anniversarium pascha in honorem ejus celebrantes. Strozii *Magia Omnifaria pag. 266.* Sunt qui arbitrentur, visco, quod in quernâ arbore nascebatur, nullum præsentius numen æstimari. Hi fuerunt Druidæ, quorum vana superstitio inter Mortales præcipua fuisse traditur. Alex. ab Alexandro *Genial. dies. lib. 6. (Edit. mihi Opt. Lugd. Bat. 1673. Notis variorum.) Tom. 2. pag. 744.* — Sylvas adorari solitas docet Plinius libro 12. Capite primo; nec magis auro fulgentia atq; ebore simulacra, quam lucos, & in iis silentia, adoramus. Rutgerii *Var. Lect. lib. 3. cap. 2. pag. 198. (Edit. mihi Lugd. Bat. 1618.)* — Ex his, ut opinor, constat Druidas (sive id Græcum, sive quod verisimilius est, Celticum nomen) appellatos esse à quernâ Arbore, quam illi semper maximo honore & cultu prosequerantur. Porro igitur quæras, unde querna isthæc religio nata sit? nimirum è quercubus Mamræ, &c. — habitabat Abrahamus (inquit Hagiographus, *Gen. 13. 18.* in quercubus vel quercetis Mamre. Dickensoni *Druidum origo, (ad calc. Delph. Phœnizant.) pag. 36, 37.* See also to the same purpose Selden in his *Analethon. pag. 22.* "The Abasgi, a Barbarous sort of People, inhabiting at the Foot of the Mountain Caucasus, worshipped Trees for Gods, (Dr. Sam.) Parker. *Religion and Loyalty. 2d. pt. pag. 514.* (out of Procopius *Cæsariensis de Bello Gothico. lib. 4. cap. 3.* Tho' he hath no where distinguished him from Procopius *Gazæus Sophista*, as he ought to have done. Ceterum Procopius hic non est Procopius ille Cæsariensis ex Palestine, Rhetor, & Sophista. (Anton.) Possévin. *Appar. Sac. Tom. 2. pag. 299. (Edit. mihi Col. Agr. 1608.)*

(f) *Plants*. Hence that of the Saviour. o Sanctas Gentes quibus hæc nascuntur in hortis Numina! Javenal. — Porri Foliola, vilissimæ Herbicularum radiculæ. Morin. *Exercit. in Pentateuch. Samaritan. Exercit. 2da. pag. 159.* But this might have been comprised, and should rather, in the next Head: For, I acknowledge the Maxim, *Enia non sunt Multiplicanda sine Necessitate.*

(g) *Roots*. Porrum & cape nefas violare, & frangere morsu. Juvenal. *Sat. 15.* And the good Father in his *Mystagogical Catechism. καὶ διχονομαζέμεν, πάλιν λέγω καὶ κερύμματα τοῦ ἡδὺ πατρὸς τοῦ παροῦντος.* "I am ashamed, says he, to say it, yet I [do] say it; there be some, even at this day, (speaking of the Egyptian's in his time) that Worship Onions. Cyril. (*Hieros.*) The Elder of the two Cyrils, *apud Ejus Catech. 6. pag. 51. (Edit. mihi Paris. 1631.)* Et quod mirere magis cepas etiam & porros adorant,

adorant, & per illa religioſe juramenta concipiunt. *Gasp. Sanct. comment. in Ezech. (ad cap. 16. 26. Colum. 350.*

|| *Inanimate Things*]. *Fætida & exucca vituli aut felis offa. Morinus ut ſuprà. * Reliques*]. Like the Papists, as the *Sampsai, Offeni & Circumcelliones*, of whom the Hereſiologer writes, "They would make up an Adam's Body, and, as they ſaw it pleas'd them, put it on. *Kol perēn mīn pīti adnōvōn tō ōma tō Aſſiā. Kai pālī ēv Nēdā, ōte βάλειται.* Epiphani. *opera Tom. 1. ad verſus Hæreſes lib. 2. Hæres. 33. aliās (by the Marginal Account) Hæres. 53. pag. 461. (Edit. mibi Colon. 1682.)*

A (h) *Red-Cloth*]. And why not? When an Idolatrous People are agreed to ſet up every thing Monſtrous and Adore it? For as that Elegant *African* hath Noted, it is not ſo much Piety, as Prodigy. *Ægyptia portenta, non Numina. Cyprian. apud Opera (de Idolorum Vanitate). pag. 205. (Edit. mibi Notis Rigaltii, Paris. 1666.)* Sed ad Rem. *Præterea Gentes illa ſuppulares, Rubrum pannum periculis vel baſta ſuſum appenſum, attentis precatationibus, & cultiore ritu venerantur. Olaus Magnus De Gent. Septentr. Fol. 36, 6. (Edit. mibi Antwerp. 1588.)* And as He ſpeaks more in general of a People dwelling under the North-Pole, that uſed this Practice in their Idolatry. A Learned *Belgick* diſcriminate them to be the *Lap-Landers*. *Lappini rubrum pannum. (Gib.) Voet. Select. diſput. Theologic. ps. 2da. (de Gentiliſmo.) pag. 586.*

(i) *Typhon*]. I find it to be the Opinion of the *Perſians*, that there were two great Beings, One the Author of all Good, the other, the Author of all Evil: The good Principle they called *Oromasdes* and the Evil one *Arimanius*: So among the *Egyptians*, *Oſiris*, the good God, and *Typhon*, their Evil One. *Duos eſſe Deos credebant, quaſi adverſarios & ἀντιέγγους: Quorum alter Bona, alter Mala, oparetur: illumq; Deum; hunc Dæmonem, appellabant: idem & ſenſiſſe Zoroaſtrem ait Plutarchus: qui ἐλάει & ἄρ (videlicet Bonum Genium) Ὀρμαδζου, ſeu Ὀρμαδζου. Τὸν δ, ſcilicet malum Genium) Ἀερμανιου. Briſſon. De regno Perſarum, ſeu de regio Perſarum principatu. pag. 181. Siquid in rebus eſt immodicum, & ab Ordine ſejunctum Typhoni tribuamus; quod verò ad Ornatum, & bonum, & commodum eſt quaſi Iſidis (their Goddeſs, the Moon) opificium: Imaginem autem & exemplar, & rationem Oſiris colamus, ac veneremur. Kircher. *Obeliſc. lib. 3. (myſtagogia Ægyptiaca) cap. 6. pag. 202. (Edit. mibi Romæ. 1650.)* To the ſame purpoſe I have read in his *Oedipus*; but I paſs it.*

(k) *Devil Himſelf*]. Indeed all Idolatry may very well be look'd upon, *Devil-worſhip*; We ſhould never have had cauſe to blame *Origen* for his Errours, if he had never ſaid any worſe than this; *Θεογὰ τὰ δαιμόνων ὅτιν ἡ θρησκεία τῶν ὀνομαζομένων δαιμόν, (i. e. The Worſhip of them that are called Gods is the worſhip of Devils.)* *Origen. Contra Celſum. lib. 7. pag. 378. (Edit. mibi Cantabr. 1677.)* I know, He ſays *Dæmons*; and upon this matter ſome diſtinguiſh between *Dæmons* and *Devils*. And there is a diſtinction, I grant, to be made between them [immediately]; and ſo far I agree with the Notion of our elaborate *Cantabrigian*, Mr. *Joſ. Mede*, his Summary of the *Doctrines of Dæmons*, *Apology of the latter Times, Chap. 6. 2, 3, 4, 5, and 6.* that 'tis meant of the Souls of the Pagan Worſhipers whom their Survivours deified after their Death: But ſtill I maintain there is no difference between them [ultimately]: Nor hath he proved it. See his *Folio-works* from p. 623. to p. 637. There being no diſtinction to be found ultimately, in what the *Scriptures* drive at, between *Dæmon*, *Devil*, *god of this World*, and *Prince of the Power of the Air*. But I come to ſpeak of a direct worſhipping of the *Devil*, and more immediately tendred to him, as is confeſſed by all: And ſometimes too, this is rendered by *Dæmon*, and yet muſt be underſtood of *Satan*. One of the *Miſſionaries* of the *Jeſuites* for the *East-Indies*, hath theſe Words concerning the *Japoneſe*, or Inhabitants of *Japan*: *Deniq; Scietiam, ac Luxæ Deorum honores habentur, nec non ipſi Dæmoni, cui templa erigunt, atq; in ipſis templis effugiet ejus multò quam nos ſædiorem ac deformiorem depingunt. Matſei. Hiſt. Indic. ps 2da. lib. 3. pag. 35. (Edit. mibi Col. Agr. 1593.)* Ex præſcripto legum japonenſium, præcipitur coli & adorari *Dæmones* & alia ſexcenta portenta & monſtra. *Poſſevin. Biblioth. Select. Tom. 1. lib. 10. de Japoniis, & Gentibus juvanais. pag. 486. (Edit. mibi Venetiis. 1603.)* If any except the Teſtimony in the word *Dæmon* that 'tis not *Diabolus*; let it be remembred, Learned Men in theſe Matters [unite] them. *Quod Dæmon qui a Gentibus olim colebantur, homines fuerunt poſteriorum memoriæ conſecrati. Morn. de Verit. Rel. Chriſt. cap. 22. pag. 408.* Compar'd with him in the next Chapter. *Quod Spiritus, qui ſub illorum bonorum nominibus adorabantur, Dæmones erant, id eſt, Diaboli, ſeu Spiritus Maligni. cap. 23. pag. 422.* Not to be reconciled without the diſtinction I laid down, of *proximate*, and *Remote*, or immediate and ultimate. in the *Proximate* and immediate, they were oftentimes *Dæmones*, in the *Remote* and ultimate Nature of them, they were always *Diaboli*, whom they Worſhipt. Whatever the Pagans might intend

unto them, only as *Demons*, and the Souls of their *Hero's* departed (with which I began). *Quod ad Demones, ipsumq; tandem Diabolum attinet, &c.* Herbert de Religione Gentilium. pag. 123. (Edit. 8vo.) But other unexceptionable Testimonies are at Hand. *Gisbert Voet* tells us, the Inhabitants of *Calecut*, and the Modern Indian *Brachmans*, in the Empire of *Mogul* and *Siam*, Worship this Enemy of Mankind. *Calecutani aliiq; ipsum Diabolum, directe, quâ talem.* Select. disput. Theologic. ps. 2da. (de Gentilismo) pag. 586. "They of *New England* worshipped *Kesan*, their good God, and the *Devil* beside, that he might not hurt them. (Dr.) *More's Dialogues.* vol. 1. pag. 400. N B. pag. 405, 406. per tot.. But my Grand Argument of all from Reason, (next to the express Scripture) that all Pagan-Idolatry was Devil-worship, is this; Satan, by putting in so many of the Creatures, of all sorts, into the Worship of the Heathen, could the more easily introduce himself the real Object of it, under that first and most mischievous Relation of him to Mankind, as God's and Man's great Enemy too therein, under a Disguise, the *Serpent*; that Cunning

(1) *Serpens! funesti [anguis] callida & malitiosa crudelitas adoratur.* Jul. Firmic. de Errore profan. Relig. pag. 40. They worshipped [Serpents] in *Lithuania*. Præterea Serpentes ut sacros colebant, finding they did no Body any harm) dum nemini nocere videbantur. *Olaus Magn.* (ut supra). Now it was no difficult matter for Satan to work up the minds and inclinations of Men to worship Serpents, under the Notion of their doing Men Good: The Devil had an Opportunity speciously to introduce it among the corrupt *Jews* themselves, after they had mingled with their *Pagan* Neighbours, who might all very easily be put in mind of it from the Benefit the People had received by looking up to the Serpents of *Brass* in the Wilderness. This famous Work, which God wrought by the Serpent of *Brass*, as a Type of Redemption by our Lord *Jesus Christ*, lifted up upon the Pole of the Cross, to destroy the works of Him that had the Power of Death, i. e. the Devil: (even as *Moses* had lifted up the Serpent in the Wilderness, to destroy the Malignancy and Venome of the Fiery Serpents in the Bodies of the Stung *Israelites*) might be a work Satan did soon disguise, and upon specious Reports of it, the matter taken up by Strangers, much according to Mens Opinion as they might argue out the Miracle; Satan, without doubt, struck in with the Season, and brought Serpents among them, and Charm'd them: Now the People finding no hurt done by these, were quickly brought to Worship them, and erect Figures and Statues of them in the *Pagan* Temples. And this I do steadfastly believe for two Reasons. 1. In Corrupt and Idolatrous Times, the Lord threatned the *Jews* thus, *Jer. 8. 17. For behold I will send Serpents, Cockatrices among you, which will not be charmed, and they [shall] bite you, saith the Lord.* The Holy Ghost plainly alludes to *Cockatrices* and Serpents that had been Charmed, and so bit [no] Body, that they grew into esteem with the People for their reputed Innocence: What End could be in charming them, but to promote the Idolatry of the Heathen by them? Whose ways (many of them) had *Israel* learned, but *Idolater's*? What Instance in all Idolatry ever brought Men nearer to the Devil, in the [Disguised] way, than the worshipping of Serpents? It was thro' the subtilty of the Serpent, or Devil under this Form, Man had fallen. What could be more a Remedy of this serpentine Destruction to the Elect of Mankind, than the Cross of *Jesus Christ*? What could be a clearer Type of destroying the works of the Devil as a Serpent in Paradise, than the Brazen Serpent in the Wilderness? What could ever have fallen out more proper in Season for the Devil to go and work his own Ends by, in drawing the Nations to Worship him, than charming of Serpents, that they should not bite People, but be represented as a sort of Creatures that were designed to do them good Offices? And what could be more terrible on this side of Hell, than upon a contempt of Christ, the Antitype of the Serpent of *Brass*, to give Men up to the Devil's Power in Religion, and send the race of Serpent-worshippers to destroy and root them out of their Land, which should be Serpents, Cockatrices, [morally] to punish them, and Char'm'd into any Persuasion against it, as the Devil had [naturally] charmed [those] Serpents which had been worshipped in Pagan Religion? 2. I find, the Heathen called these Creatures in their Idolatrous Performances good Demons, and brave Serpents that would not hurt them. *Serpentes & Draconulos, quos illi Agathodæmones vocabant.* Pignorii mensura Isara. pag. 5. No wonder then, having such a Conceit of these Serpentine Demons, that "The poor Americans in their Devil-worship, are said to Dance upon the Fires of their Sacrifices, when they did invoke the Object. Multi Americanorum saltem super ignes quum Dæmones suos invocarent. *Hornius de Origin. Americ. lib. 2. cap. 13. pag. 127.* Furthermore, I read of the *Ophiteæ*, an early Sect of Serpent-worshippers among some Wretches called Christians Themselves in the very Face of the Gospel of *Jesus Christ*. These, it should seem, got a Charmed Serpent: But alas! What could this be else but the Devil in the Form of one? This Serpent, how-

however, was the chief at their *Sacrament*: They would never touch the *Bread*, nor count it a *Sacrament*, till a *Serpent* invocated, or called out of a Place made for him in their Temple, appeared came, and toucht the Bread in their Diabolical use of the Ordinance. I will write down the Account of it as I find it delivered in *Augustine*. *Ophita à colubro nominati sunt, coluber enim Gracè Ophis dicitur. Hunc autem Christum arbitrantur, sed habent etiam verum colubrum quem nutriunt, & venerantur. Qui & incantante sacerdote egreditur de spelunca, & ascendit super altare innixum speluncæ, & Oblationes eorum lambit, & involvens se circa eas regreditur ad speluncam: Et ita confringunt oblationes in Eucharistiâ quasi à Serpente Christo, ut illi putant, sanctificatas.* *Augustin. Tom. 6. Operum. (catalogus Hæresion: seu de Hæresibus ad Quodvult Deum.) pag. 9. (of the long-Line Edition.) Hæres. 17.* That is to say "They have the name of *Ophites* from a Snake, or *Serpent*; for in Greek, a Snake or *Serpent* comes much to one. However, they suppose this *Serpent* to be *Christ*. Moreover, they have besides a real *Serpent*, which they bring up and *Worship*. This *Serpent*, as soon as the *Priest* Charms him comes out of his *Den*. and gets upon the *Altar* placed close by the *Den*, and licks their Offerings (he means the *Bread* and *Wine* they offer to him) and rolling himself about them, goes back to the *Den*. And so they break the *Bread* into a *Sacrament*, which they now look upon *Sanctified* by the *Serpent* whom they think is *Christ*. Thus *Austin* out of *Epiphanius* and *Eusebius*. Why now, No wonder if the Devil, in *Sibyl Erythræa*, would undertake from *Beams* of *Scripture-Light* to *Prophesie* of *Christ's Cross*, when the Devil among the *Ophites* would even pretend to be for the *Lord's Supper*, an Ordinance instituted by our *Lord* to be observed after his [own] way in shewing forth the *Lord's Death* upon the *Cross*. Late writers tell the same matter. *Serpentem colunt Ophitæ hæretici, & Gentiles: inquit Diabolus in Serpente coli querit, &c. Baron. Annal. Tom. 2. pag. 113. Eundem etiam Serpentem, quoties canam mysticam celebraturi erant, evocabant, neq; prius panem Eucharisticum esse putabant, quam Serpens illi evocatus eum attigisset & degustasset. Dieteric. Antiq. Biblic. pag. 468. Colum. 1. ex Psal. 50. 10, 11. (Edit. Fol. Gissæ Hassorum. 1671.)* See also *Danzæ Hæres. apud August. cap. 17. Fol. 87. b. (Edit. mihi Genev. 1595.)* 'Tis all upon the same Foundation, that Pagans worshipped the [Asp] (for Men in *Scripture*, set forth to be like the Devil, are said to have the *Poison* of *Asps* under their Lips; and especially in their Idolatrous [Praises] of the *Asp*). vid. *Huetium in Demonstr. Evangel. pag. 60. & Dilbe. Disput. Tom. 1. pag. 113. of the Scorpion, and the Dragon; they worshipped the Dragon, which gave Power unto the Beast, Rev. 13. 4. i. e. The Roman Pagan Empire worshipped the Devil; the Dragon and the Dæmon in the Holy Ghost's Account are one and the same [Object]. of Pagan-Idolatry: All which shews [what] Dæmon it was set them o' work. Nec extrema septentrionis Portio immunis est a sacrilegiis, cultuq; Dæmoniorum. Olaus Magnus. ibid. And 'tis in the same sense with *Diabolus*, that the best Writers upon *Witchcraft* take the word *Dæmon*. Take the words of an Eminent Judge in the City of *Florence* upon this Subject, and you will see he uses it in a sense gross enough. *Porrò non semper esse satisfactum officio eâ, quæ dicta, genium positione, ac coarctata amplexa: sed præterea (distu indignum ab invisitis ingerenda esse oscula Dæmonis podici, &c. Remig. Dæmonolatr. lib. 1. cap. 20. pag. 30. (Edit. mihi Francof. 1597.)* Et quamvis *Platoni, Plutarcho, &c. placeat, dæmonas bonos et malos esse: Christi-ani tamen appellatio Dæmonum, de spiritibus malis ubiq; accipitur:— Et est optima, et præcidendæ eorum excusationi et impietati apprimè necessaria, qui specie bonorum Dæmonum non dubitant invocare Diabolum atq; accersere. Bodin. Dæmonomania. lib. 1. cap. 1. pag. 44, 45. (Edit. mihi Francof. 1603.)* Furunt apud *Gentes* ad minimum *tricies sex mille Dii*, ut veteres annotarunt, præter *Deos Manes*, id est, *Parentum*, et *consanguineorum spiritus*, quos pro *Diis* habebant. *Godelman. Tractatus de Magis, beneficiis, Lamiis. lib. 1. cap. 1. (de malitiâ Diaboli) pag. 14, 15. (Edit. mihi Francof. 1591.)* Summi enim *Dæmonum*, ut variz Operationes atq; libidines, sic et varia genera, Omnes quidem immundi, et mali, omnibusq; sunt infesti. *Del Rio Disquis. Magic. lib. 2. Qu. 27. §. 2. pag. 318. colum. a. (Edit. mihi Col. Agr. 1657.)* Thus, out of more than a *Hundred Authors*, beside the Necessary duplicate Quotations, and a greater Number of Books in this last Section, I have copiously made it out, (so far as a Specimen was needful) that the Idolatry of the Heathen, in which the *Sibyls* were included, arose from the Artifice of *Satan*, the God of this World, and the Prince of the Power of the Air, the Spirit that worketh in the Children of Disobedience; grounding the whole upon occasion of using *Eph. 2. 2.* at the entrance into the last Particular, at the close of this Discourse, which vindicates the breathings of the Holy Ghost [naturally] in the stormy Winds that blow, against the Opinion of their being raised by *Satan*, as the Prince of the Power of the Air.*

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the (*) Gr
the Sibylla

(p) Omnes
ethri, gentes e
thodesq; reru
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19. (Edit. m
(q) Inde ad
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mter of the E
m. pag. 5. A

Upon this Foot of the Pagan-Rabble of their Deities it was, the Heathen erected a *Pantheon*, or Universal Temple at ^(m) Rome and another at ⁽ⁿ⁾ Corinth, dedicated to [all] their gods: A Good Reason for the Apostle to use that Distinction he made to his Corinthians, 1 Cor. 8. 5, 6. *For tho' there be that are called gods, whether in Heaven, or in Earth, as there be gods many, and Lords many: But to us there is but one God, the Father, of whom are all things, &c.* And thus we see, as the Pagans worshipped ^(o) Kings and Princes after their Decease, so they took in almost ^(r) every Thing for their gods, till the Nations had set up a whole ^(q) Troop of Ridiculous Deities, to please the Devil in their Idolatries, as in the foregoing Collections I have abundantly made appear: For therein is a general *Rendez-vous*, (or rendring themselves at the Place of Muster, as the French word means) where all sorts of Idols and Idolatries meet, even to the very gods of their baser and coarser sort mingled with their chiefest Idols, with the most stupid and horrid Adorations. What fordid Prostrations to a Leek? What blind, Ridiculous Cringes and Congees did an Egyptian pay to the Bones of a Cat? What Anticks was a Persian bound to observe to a good, warm Fire, by the Laws of his Chimney-Piece! What a wise Consultation must a Grecian hold before the Door of his Oracle, and roll in the Dust at the Lectures of a Sibyl! These are the Vanities of the Gentiles! Alas! Their Idols were such low, sorry Businessses, that ^(r) one of the African Doctors has observ'd upon the Subject, they might, even by the Light of Nature, have had Creatures far Superior to 'em, chosen in the room of them; tho' indeed all created Deities deserve to be ^(s) derided, the very ^(t) Sibyl too, and why not Erythraa her Self, whom the Pagans highly esteemed for her standing in ^(u) Ancient Times? as the Greek Geographer witnessed near Seventeen Hundred Years ago, whilst our Lord was upon Earth. The Ancient Writers of the Christian side against the Pagans did, and that justly, laugh their gods to Scorn, they being drest in any strange Shape ^(w) to strike an easie Impression upon the Worshipper. And wherein was the ^(x) Greek Wiser, and the natural Corinthian, who worshipped the Sibylla Cumana, and counted the Gospel of Christ Foolishness?

(m) Τὸ πᾶν θεῶν ἑνὸς ἀνθρώπου ὡς θεοῦ μαρτυροῦν ὁ ἐκτελέσει. *περὶ ἀποδείξεως* 3. *ὅτι πᾶν θεῶν ἑνὸς* — *ἐλάττω*. Dio Cass. Hist. Rom. Lib. 53. p. 515. (Edit. mibi Hanov. 1606.)

(n) Παρά δὲ αὐτῇ (Subaudi, next to the Temple of Fortune,) θεοῖς πᾶσιν ἐστὶν ἱερόν. Pausan. descript. Græciæ. (Corinthiaca, five. lib. 2dus.) p. 116. (Edit. mibi Lipsæ. 1696.)

(o) Deos non esse, quos colit vulgus, hinc notum est, Reges olim fuerunt, qui obregalem memoriam colli apud suos, postmodum etiam in morte ceperunt.

Cyprian. opera. (de Idolorum vanitate) pag. 204. Edit. mibi Rigaltii. Paris. 1666.

Again,

(p) Omnes itaq; Substantias, omnesq; Materias, Origines, Ordines, Venas Veterani Cujusq; stillant, gentes etiam pleraq; & urbes insignes, Canas memoriarum, ipsas deniq; effigies literarum indices rhodestq; rerum, & puto adhuc minus dicimus, ipsos inquam deos vestros, ipsa Tempia, & Oracula, Sacra, unius interim prophetæ scrinium seculis vincit, &c. Tertullian. Opera. (Apologet.) pag. 14. 19. (Edit. mibi Rigalt. Paris. 1664.) Edit. autem mibi 12v. Cantabr. 1686. cap. 19. pag. 55.

(q) Inde adeo per universa imperia, provincias, oppida, videmus singulos sacrorum ritus gentiles habere, & deos colere municipales, ut Eleutinos Cererem, Phrygas Matrem, Epidaurios Æsculapium, Halæos Belum, Astarten Syros, Dianam Taurios, Gallos Mercurium, universa Romanos. (said in the Elegant Ancients in the Southern Church) Minuc. Felix in his Octavius, Cyp. Edition. ad Cal. pag. 5. And of the Edition in 24° by it self, Edit. mibi Oxon. 1636. pag. 16.

(r) Et

84 *The Sacrifices of the Heathen from Satan the god of this World.*

(r) Et inveniamus à quibusdam diis, qui nequaquam seligendi putati sunt, multò majora atq; melior administrari, quam ab illis qui selecti vocantur. Angustin. *Tom. 5. de Civit. Dei. lib. 7. cap. 3. pag. 115. (Edit. mihi Basil. 1529.)*

(s) Nam puto ego ista tibi cum scriberes in animo non fuisse, sed more humanitatis & lepōris tu (writing to Maximus of Madaura, a Pagan) commonefacere nos voluisti ad relaxandum animum, quantum in vestra superstitione ridenda sint. *Idem. Tom. 2. (Epistolarum) Epist. 44. pag. 99.*

(t) Si quo tempore Sibylla, præsaga oracula illa depromens fundebat vi, ut dicitis, Apollinis plena ab impiis esset cæsa atq; interempta latronibus: Numquid Apollo diceretur in ea esse occisus? (say the Rhetorical Ancient,) Arnob. *adv. gentes. lib. 1. pag. 38. (of the late Edition of Desiderius Heradus,) Edit. mihi Lugd. Bat. 1651. And of the Cyprian-Edition, ad Operum illius Paris Calce pag. 18.*

(u) 'Εκ δ' 'Εὐδοκίῳ Σίβωνι—ιστὶν—ἡ μαντικὴ γυνὴ τῶν ἀρχαίων πρ. Strab. *Geograph. lib. 1. pag. 742. (Edit. mihi pessim. Basil. 1571.)*

(w) Ad incutiendas formidines vulgo Deorum instituta simulachra. Arnob. *adversus Gentes. lib. 6. pag. 208. Edit. 4to. (ut supra.) And of the Folio-Edition. (ut supra) pag. 91.*

(x) Pelasgi Larissam Cumanam prius coluere. Æneæ Sylvii *Opera. (Hist. de Turcarum Origine) pag. 382. (Edit. mihi Basil. 1571.)*

Again, Let us Consider, could there be such a diversity of Rite

(y) Interea and Ceremonies in the way of (y) Sacrificing an innumerable diversity of Creatures, if the Devil as *the Prince of the Power of the Air* had not doctrinally breathed the Cheat into the poor Nations by his Oracles and Sibyls?

tamen si singulæ & particularia & particularia spectemus, non est diffitendum, tam varios, multiplices, diversos ac disparēs, pro Deorum, locorum, temporum atq; gentium diversitate fuisse sacrificandi ritus atq; Ceremonias, ut ipsas enumerare omnes infiniti operis atq; laboris esset videatur, immo planè ἀδύνατον. (Gul.) Stuck. *sacr. sacrificiorumq; Gentilium descriptio, sive de sacrificiis. Fol. 144, a. (Edit. mihi Tiguri 1598.)*

(z) 'Απὸ τῶν μαντικῶν erant sacrificia, quæ ob certas causas, voluntate & jussu Oraculi cujusdam, peragebantur. Saubert. *de sacrificiis. cap. 2. pag. 22. (Edit. mihi Jenæ. 1659.)*

This (a) diversity shall briefly be laid open, after I have pre-

(a) Hinc etiam rituum & sacrificiorum excrevit Numerus quorum sexcenta sexaginta sex genera Ægyptiis in usu fuerunt: Græcis & Romanis nonnulla pauciora. *Wierus de Incant. et Prestigiis Dæmonum. lib. 1. cap. 6. pag. 34. (mihi 1583.)*

(b) Enemy of Mankind to promote Idolatry, had taught them in an Emulation of the Worship prescribed in the *Pentateuch*, at the beginning of the *Old Testament*: Neither must we believe that God appointed *Sacrifices* among the *Israelites*, because he foresaw how prone they would be to offer them else, after the manner which the *Egyptians* did. Idolaters had corrupted the *Sacrifices* thro' *Satan's* Subtilty in the Tradition of their Practise in the earlier Times. For indeed, God had instituted *Sacrifices* soon after the *Fall*, and had accepted them in *Abel*: And after the *Flood*, before the Family of *Noah* was dispersed, God had sealed to their Acceptation in the

(b) Quomodo autem Populi veteris, sic & Christiani sacros ritus æmulatus est hostis ille generis humani. *Tertull. præscript. cap. 40. " Ipsas res, de quibus Sacramenta Christi administrantur, æmulantes affectavit exprimere in negotiis Idololatriæ. Gataker. Adversaria. cap. 42. pag. 418.*

Performance of them by that Patriarch, as soon as he came out of the Ark: Moreover, he had directed *Abraham* the Particular Patriarch of the *Israelites* to the several kinds of Creatures, which his Posterity afterwards were confined to observe in Sacrifice, *Gen. 15.* 9. if this be compared with the Sacrifices in *Leviticus*, and particularly the First Chapter, we shall see *Abraham's* Sacrifice was an exact Pattern and Platform of all that were to be offered up for Expiation (Atonement) and Purification in the following Ages of the Church. So that what Sacrifices were instituted after the People came out of *Egypt*, could have no regard to the *Heathen*, as if God would never have taken any further Care about them, had it not been to [restrain] his People from *Idolatrous* Sacrifices: He doth in this new Institution of them (without respect to the *Heathen*) plainly enlarge, and carry them on upon their Primitive Pattern, and for their first intended use in looking unto *Jesus*, the Great Sacrifice, thro' and beyond them; thus establishing them among the *Israelites* upon his [own] Original Basis, antecedent to all Knowledge of Sacrificing, as it could arise among the *Pagans*. I mention this, because there was * anciently a vain Opinion in the *Opus imperfectum* upon *Matthew*, which is generally ascribed to *Chrysostome*, that God taught the Jews Sacrifices, because he foresaw they would be under a Temptation to learn them of the *Gentiles*. This Notion is very Corrupt, and as it deserves to be severely censured, in these Ancient Writers, I was willing to have it antidoted in present Readers: And the rather, because I find it espoused, out of a Compliment to divers of the *Fathers*, by our Learned *Spencer*, in his Dissertations upon the (*) *Jewish* Matters: So it hath been a Fault in some Learned Men not seeing how *Christ* and the preaching of his Gospel hath been aimed at by the *Holy Ghost* in a Text, as in the 19th Psalm particularly, to interpret it, as if God had borrowed a Custom of Speech from the *Heathen Poets*. Well, 'tis certain the (d) *Gentiles* had learnt of the *Jews* to worship their gods by Sacrifices; it being more eminently propagated among the *Heathen* after they had heard what Miracles attended the Conduct of *Israel* out of *Egypt* and into *Canaan*.

* *Theodoreti* in *Levit.*
Quæst. prima.
Ἐπειδὴ χεῖ-
ρον ἔχοντες ἐν
Αἰγύπτῳ διὰ
τὴν λαοῦ; ὁ
ἀπὸ τοῦ δαί-
μονος ἐστὶν ἡ
θεοῦ, &c. That
is, because the
People had
stayed long in
Egypt, they
had learnt to
sacrifice to De-
vils, &c. But
this was not
the Reason, as
he supposed.
So *Epiphanius* lib.
2. *Hæres.* 66.
Chrysostom. o-
rat. 32. in
Matth.

P

The

(c) Patribus jam dictis unum subjungam Theodoretum, cujus testimonium utpote tam disertum, præterire non debeo. His autem verbis conceptum legitur. *Tom. 4. Serm. 7. pag. 584.* Ἐν τῇ Αἰγύπτῳ, &c. and then concludes, ἐν τοῖς τοῖς ἱεροῖς δαίμονες, — δὲν προσέταξεν ὁ Θεός, ἀλλὰ τῶν ἀπὸ τοῦ λαοῦ ἱερῶν τὰ πλάττειν. That is, God Commanded Sacrifices, not because [he] needed them, but to cure the People of a Disease their Minds were infected with. *Spencer. De Legibus Hebraeorum Ritualibus et earum Rationibus. Lib. 3. Dissert. 1. cap. 1. §. 2.* And that this was quoted to prove the Agreement in it with Himself, I need cite no more than the first Passage of the next Chapter, Deum ritum paucos inter Gentes olim usitatos in Cultu suo retinuisse, testimonio illis evasisse videar, quibus nemo, nisi modestiâ (ne dicam, pietate) violatâ, fidem derogare potest. c. 2. (Edit. mihi pessima, sive 2da. ps. 2da. p. 10, 13.

¹⁰, 13. 4to.) I carry it not by *Human* Testimonies, but if I were inclined so to do, I could prove the contrary Testimony out of a far greater Man, which follows.

(d) Gentiles Omnes ferè judæorum ritus in Deorum suorum cultum adhibuerunt. *Sheringham Codex joma. pag. 84. (Edit. mihi Lond. 1648.) And again, Ritus pleròq; hausuerunt Ægyptii & Ebræis. Huet. Demonstr. Evangelic. Prop. 4. pag. 79. § 2.*

The *Prince of Darknefs*, nevertheless, had so maliciously altered the Doctrine and Worship of *Sacrifices* by the Prophetical Dictates of his *Oracles* and *Sibyls*, that nothing beside the empty *Name* was left. For as to the various Ranks and *Kinds* of Creatures which the Gentile Sacrificed, they were as vitiously perverted, as the *Object* itself to whom they were offered up. And this I shall make appear. The Heathen Sacrificed *unclean* Creatures to their impure Deities. The Sacrifices which had been forbidden by the *true* God were plentifully brought and killed at the Altars of the *False Ones*. (*) Some Authors tell us roundly in Heaps, what a different company of Creatures they tendred to their gods, as a sacred Oblation, in different Countrys. As if the Smoke of their Altars was to vary according to the Air, and the Creatures differ with the Climate. The *Persians* sacrificed a Horse to resplendent *Phæbus*, or the shining (†) *Sun*: The same Nation offered also a Horse to *Mars*, another of the Planets, whom the Gentiles took for the god of Battle. The *Carmanians*, a People in the lesser *Asia*, sacrificed a Horse; and the (‡) *Hyperboreans*, under the Northern Pole sacrificed that stupid Creature unto *Phæbus*; a sort of *Thank-offering* for so great a Benefit as the return of the *Sun* to their Frozen Climate after Six Months Absence.

(c) *Persæ quoq; equum Marti & Soli, Carmani Asinum, Lusitani Hircum, Latini Picum, Lacedæmonii Equum, frequentius Canem immolabant: Romani Equum dexteriolem bigæ, Galli Cisalpine verrem, diverso quisq; Consilio ritumque.* &c. *Alex. ab Alexandr. Geniales Dies. lib. 3. cap. 12. pag. 701. (Edit. mihi notis Variorum. Tom. 1. Lugd. Bat. 1673.) Priapo apud Veteres Asinus immolabatur, Cereri porcus, Veneri Anser, Phœbo Equus, Dianæ Viscera Canis, aut potius, ut ex Ovidio liquet,*

Proserpinæ exta cinum, cerva Dianæ, Soli Equus, Anser Inacho, Nocti Gallus, Baccho Capræ, Cereri porca. Sallian. Annal. Eccles. V. T. pag. 102, 103. Tom. 2. Lut. Paris. 1620. Immolabant Vires & Forcos ac sues. Immolabant Equos: Immolabant Mulos Romani in Consualibus, ludis Consolæ Sacris. Et Asinos. Immolabant Camelos pingues & saginatos Arabes in Arâ del ignoti. Immolabant Canem Ceres. Sacrificabant Anseres; Sacrificabant Gallos, Marti, Soli, Mercurio, Nocti. Laribus Æsculapio. Saubert De Sacrificiis. cap. 23. pag. 572, 577, 581, 582. 585, 587, 594. 596, 597. Spissim. Immunda Diis immundis Sacra fecerunt. Immolando porcos Cereri, Equos Marti, Asinos Priapo. Mulos, Canes, Feras, Beluas, præter Domestica Animalia Diis Gentilium legimus oblatos. Dübner Disput. Philol. Tom. 2. Dissert. 3. cap. 2. pag. 206.

(f) *Sun*. Placat equo Persis—ne detur celeri victima tarda Deo. *Ovid. lib. 1. Fastor. Hæc Deo (Soli) ceu gratam & decoram hostiam, Equum Persæ immolabant. Briffon. de regio Persarum principatu. pag. 159. Solem autem in Igne coluisse Persas nemo nescit. Selden de Diis Syriæ. pag. 24. Quod (Cyrus) Mactaverit Equos Soli prodeuntibus Curribus ante Solis Ortum ad Pompam Sacrificii Massagetes itidem Equum mactasse Soli, ait Herodorus in primo Ortum. Dieteric. Antiq. Bibliæ. pag. 373. in 2 Reg. 23, 11.*

(g) *Hyperboreans*. Hyperborei Phæbo immolabant Asinum. (*Petr.*) Castellan. de Esu Carnium lib. 3. cap. 9. pag. 181.

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(1) *Cus in*
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"in twain.)
(m) *Creep*
esse Proserpin
Idq; interpre
Soria Deorum
(n) *Swine*
Varro. opera.
(o) *Ceres a*
pag. 190. §.
of the Plagiari
(p) *Romans*
mani, nisi mo
estiarum, & i
ina Nuptiarum

They offered up an Afs to the unclean ^(h) Priapus, their god of Filthiness. In this Nature the Romans sacrificed Mules and Camels: The Portuguese offered up a Goat: The Latines an Wood-Pecker; the Lacedemonians a Horse, but oftner a Dog; so upon extraordinary Reasons of Lust, about to defile Vesta; St te, the Romans sacrificed a Horse: The ⁽ⁱ⁾ Zabians a Dog, a Dog to ^(k) appease the Dog-Star; which Dog the Sacrificers ^(l) cut in two pieces, as the Jews were wont to cut the sacrificed Calf when they entred into Covenant. The Bowels of a Dog were Sacrificed to Diana, or rather the Entrails of a Dog were offered up to Proserpina, (by whom the Heathen meant all things sown in the Earth; because, whatsoever is sown there ^(m) Creeps out of the Ground, as the word Proserpina implies). Again, inasmuch as the Gentiles counted ⁽ⁿ⁾ Swine Sacred, they were offered in Sacrifice to ^(o) Ceres and Bacchus: A Sow, or Hog, after the Pagan way, was consecrated to Ceres, the god whom they fancied, had the Protection of Corn and Husbandry. The ^(p) Romans offered up this Sow on their Wedding-Day. That Nation also had Swine in so high a Veneration, that they kept their Metallick Piggs, and had ^(q) Hogs of Gold and Silver. Swine were lookt on as the most ^(r) Ancient Sacrifice among the Heathen: And yet as these Creatures

(h) Priapus. Apud Lamp-
facum Priapo litabilis victi-
ma est Asellus. And moreo-
ver, he tells the Reason to be,
the Defeat of Priapus his
Lust, about to defile Vesta;
be being prevented by the bray-
ing of the Afs, which disco-
ver'd it. And as these Peo-
ple, the Lampfacians, or
Lampfacenians sacrificed the
Afs to Priapus, in Revenge,
so the Romans sacrificed him
to Vesta, Congratulating the
Preservation of her Chastity by
the same means. Laëtant. de
falsâ Relig. lib. 1. §. 21.
pag. 53 (Edit. mi i Canta-
br. 1685.)

(i) Zabians. Zabios an-
tiquos, Ægyptios imprimis,
Canem præcipue quâdam
veneratione prosecutos fu-
isse. Spencer. de legibus He-
braeorum. lib. 2. cap. 23. (E-
dit. mibi 410. Hag. Com.
1686.) pag. 416.

(k) Appease the Dog-Star.
In canario sacrificio rutilæ
canes immolabantur præfru-
gibus, ut ita deprecarentur,
propulsarentq; sævitiam Si-

deris Caniculæ (Phil.) Beroald. (he was also the Learned Commentator upon Apuleius, that famed Philosopher of Madaura.) Enarrationes in 12 Columellæ Libros (sine paginis) præfix. Palladio de re rusti-
câ. vid. Phrasin Casulum sacrificaveris, formâ Alphabeti instar Paginarum. Romani Canes macabant ad
placandum Caniculæ sidus. (Petr.) Castellan. de Esu Carnium. lib. 3. cap. 11. pag. 187.

(l) Cut into Two Pieces]. Sic enim Plutarchus de Bæotiis in Problem. Roman. quæst. 3. Βοιωτῆς
ἡμεῖς καὶ ἀμεῖος ἐστὶ, κωδὸς διχοτομήσει τῶν μερῶν διεξιθεῖν: That is, "The Bæotians, a Peo-
ple of Greece, have got a vulgar Custom, or Ceremony, to pass between the parts of a Dog cut
" in twain.) Gatak. Adversaria. cap. 42. §. ult. pag. 422.

(m) Creeps out of the Ground]. (out of Plutarch. Et quod Sata in lucem proserpant, Cognominatam
esse Proserpinam. Arnob. adversus Gentes. lib. 3. pag. 119. (Edit. opt. 410. Lugd. Batav. 1651.)
Idq; interpretantur quidam de Frumentis & Frugibus in Terra Satis. (Lil. Greg.) Gyrard. Opera. (Hi-
storia Deorum) Tom 1. Syntagm. 13. pag. 395. (Edit. Basil. 1580.)

(n) Swine Sacred]. Porci, quoniam puri sunt ad Sacrificium, ut immolentur, olim appellati sacri.
Varro. opera. (de Re Rusticâ. lib. 2.) pag. 369. Edit. mibi Lugd. Bat. 1601.

(o) Ceres and Bacchus]. Hinc Cereri & Baccho sues immolatæ sunt. Wittii Egyptiaca. lib. 2. cap. 16:
pag. 190. §. 16. A Book calculated against Marsham and Dr. Spencer, but hath abundantly too much
of the Plagiarism in him out of Kircher's Oedipus.

(p) Romans on their Wedding-Day]. Haud enim aliter faustum scilicetq; matrimonium putabant Ro-
mani, nisi more solenni antea porcâ immolassent, quasi eo sacrificio, Diis testibus, Matrimonii ben-
edicturum, & inviolabile futurum, promitterent Conjuges. (saith the Civilian) Hotoman. de Veteri
Nuptiarum. pag. 326. (Edit. mibi ad Calcem Brissonii de jure Connubiorum.)

(q) Hogs

(q) *Hogs of Gold and Silver*]. Porcæ quoq; aureæ & Argentæ in Sacris locum fuisse, idem Festus ostendit (said that great Antiquary) Brissotius, de Formulæ et solemnibus Populi Romani verbis. lib. 1. pag. 13. (Edit. mibi Francof. 1592.)

(r) *Ancient Sacrifice*]. "There was no sacrifice more Ancient among the Heathen, if we may believe themselves, than that of Swine, which made that learned Roman Varro derive the word *Porcus* (which is the Greek Word for that Creature) from *Poros*, i. e. from a Sacrifice, because it was anciently offered to their gods. Bp. Sim. Patrick's Commentary on *Leviticus*. pag. 6. and again, he repeats the Notion, pag. 164, 165, (out of *Petrus Castellanus de Esu Carnium*. lib. 2. cap. 1.)

(s) *Syrian Priests*]. *Sacerdotes etiam deæ Syriæ, ut refert Lucianus, inter omnes animantes, solas Sues pro sceleratis habuerunt, aded ut neq; sacrificarent eas, neque Manducarent* (Petr.) *Castellan. de Esu Carnium*. lib. 2. cap. 4. pag. 83.

(t) *Parrhasians*]. *Aper immolatus a Parrhasiis. Stuckius de sacrificiis Gentilium*. pag. 47.

(u) *Swine to Venus*]. *Suæ Veneri mactari solitum quandoq; Siculi Callimachus Scribit. Cœl. Rhodigin. Lectiones Antiquæ. lib. 25. cap. 26. Colum. 1420. (Edit. mibi Genev. 1620.) Cretensium sacerdotes omnibus omnino Carnibus abstinere scribit Porphyrius. Suæ vero Sacram eos habuisse, & religiosis ritibus Coluisse, tradit Athenæus libro 9. Et à Templo Veneris arcebantur qui carnes suillas gustassent. Castellan. de Esu Carnium. ubi supra. pag. 82, 83. passim. Tsneia. Festum in quo eadem (veneri) Sus immolabatur. Jonstonus de Festis Græcorum. pag. 157. (Edit. mibi Fena. 1670.)*

(w) *Goose to Venus*]. *Antistes Veneri & Junoni sacri. Herbert de Religione Gentilium*. pag. 68. (Edit. ult.)

were to be had in Abomination by the Jew, so I find, and that's some wonder, that they were hateful to the
(s) *Syrian Priests*. Whatever it was, the *Gauls* (or ancient *French*) and the (t) *Parrhasians* (they were the *Arcadians* in a part of that Country, which is now called the *Morea* in *Greece*; these) sacrificed a Boar, The Gentiles offered up a Goat to *Bacchus*, (their god of Wine); they sacrificed a Roe to *Diana*; a (u) Swine and a (w) Goose to *Venus*; they offered a Goose likewise to *Inachus*, (the first King of the *Greeks*, as Ancient as the Times of *Isaac*.) Or perhaps rather, they sacrificed the Goose to *Jo*, the Daughter of *Inachus*, who upon *Jupiter's* Affection to her, to hide it from *Juno* his Wife, is feigned to be turned into an Heifer: *Juno* suspecting her Husband's Love to *Jo*, is fabled to set *Argos*, who had an Hundred Eyes, to watch her: Upon which, *Jupiter* kills *Argos*; and *Juno*, in Revenge, Stung his Heifer with a Gad-Bee, that she ran Mad into *Egypt*, and there returned into her old Form, and was Married to *Osiris*. After her Death the *Egyptians* deified and worshipped her by the name of *Isis*, and for the most part sacrificed to her a Goose: For this was the way of the Heathen in their Divinity, to Fable thus of their gods. Upon this Foundation it was, perhaps, the Cow or Heifer came to be worshipped in *Egypt*, to which the Holy Ghost unquestionably alludes, reflecting upon the Idolatry of *Egypt*, when he says, *Jer. 46. 20. Egypt is like a very fair Heifer*. The Devil might the more speciously introduce and manage this Idolatry, because the Church sacrificed *Kine* to the true God: And now in process of Time, to pervert this, *Satan* might probably bring it up among the *Egyptians*, from the occasion of *Joseph's* interpreting of *Pharaoh's* Dream about the fat fleshed and lean *Kine*; so much to the after-Benefit of *Egypt*, in preserving and laying up Food against the seven years of *Famine*, as we read in *Genesis*.) The Gentiles offered a Cock to the Night; so they offered Cock

to Mars, *Æsculapius*, and to him, tians offered meant the Philosoph (7) Sheep sacrificed to the Moon. S the most posite to the Crown. Crying of crifice of possible brought of And Pri was led before his compare

The C vers other Inanimat Mind, t gods. I other A [Beasts], ordinary to the Su (c) Cat brought to the D

Jamblichus. (b) Lion. (c) Wolf. 27. pag. 26. *Lupos Mart* (d) Stag. (e) Aia. (f) Mice. (g) Serp. Sacrificiis. c

to Mars, to the Sun and Mercury, and (*) Cocks to *Æsculapius* (one of their Principal Physicians in the *Mo-rea*, and afterwards worshipped as a god with Sacrifices to him, as the manner of the Heathen was). The *Egyptians* offered their Geese to *Isis*, or *Juno*, by whom they meant the *Moon*: And indeed, I read in the renowned Philosopher, how it was counted unlawful to Sacrifice a (*) Sheep to *Isis*, or the Moon. (z) Swine also were sacrificed to *Bacchus*, under the name of *Liber*, and to the Moon. Strange to be observed! Cocks, Geese and Swine! the most noise Creatures in the World, and directly opposite to the Sheep and Lamb! The Devil therefore, by the Crowing of his Cocks, the Cackling of his Geese, and Crying of his Swine, and withall, by his forbidding the Sacrifice of the Sheep, was resolved to be as opposite as possible to the first Institution of Sacrifices, when *Abel* brought of the firstling of his Flock, and of the fat thereof: And Principally therein to be contrary unto Him, who was led as a Sheep to the slaughter, and like a Lamb [dumb] before his Shearer, so opened he not his mouth, *Acts* 8. 32. compared with *Gen.* 4. 4.

The Gentiles, who sacrificed to Idols, made use of divers other Creatures in their Offerings, both Animate and Inanimate: Not being, it should seem of *Porphyry's* Mind, that the (a) Stench of Sacrifices polluted their gods. I shall range them into some Order. There were other Animals among the Unclean, as First, of [Beasts], both Ordinary and Extraordinary: Of the ordinary Kind, they sacrificed (b) Lions and (c) Wolves to the Sun: They offered (d) Stags: They sacrificed a (e) Cat in *Alexandria*, and (f) Mice elsewhere. They brought (g) Serpents to *Bacchus*, a fitter Offering indeed to the Devil than these Idolatrous Worshipers were sen-

(x) Cocks]. "The Gentiles offered Cocks to *Æsculapius*, and Geese to *Isis*, as we read in several of their Authors. Bp. Patrick upon *Leviticus*. pag. 18.

(y) No Sheep to *Isis*] *περὶ β' τοῦ Ἰσίδου θύειν ἀπαγορεύεται*. Sext. Empir. (*Philosoph*) *opera* (*Pyrrh. Hypot.* or, his Draughts of *Pyrrho*. lib. 3. p. ima. pag. 155. in Lit. d. e.) Edit. mihi Colon. Allobrog. 1621.

(z) Swine to *Bacchus*] *Suæm Libero & Lunæ macabant Ægyptiis*. Huetli *Demonstr. Evangel.* pag. 125.

(a) Porphyrius ait—*Omnēs Sacerdotes debere Animalibus abstinere, ne Dii vaporibus illinc exhalantibus contaminentur*. *Jamblic. de Mysteriis Ægyptiorum, Chaldaeorum, Assyriorum*. (Edit. mihi 12ves. pag. 110.) apud *Genev.* 1607. 'Tis a distinct Book from *Jamblichus de Mysteriis*. Gr. Lat. and hath *Porphyrius de Sacrificiis Latine*, and other Tracts bound with it, that are added of that Nature to it. See the Folio-Edition of

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Jamblichus. Gr. Lat. §. 5. cap. 1. (Edit. mihi Oxon. 1688.)

(b) Lions]. *Immolabant Leones*. *Saubert de Sacrificiis*. pag. 584.

(c) Wolves]. *Etiam Lupus dicatus Soli*. Vols. (*Gerb. Job.*) *de orig. & Progr. Idol.* vol. 2. lib. 9. cap. 27. pag. 269. col. 1. (Edit. mihi Fol. Amstel. 1669.) And Wolves to the Planet Mars; immolabant *Lupos Marti*, says the forementioned *Saubert*. pag. 584.

(d) Stags]. *Immolabant Cervos*. *Saubert*. pag. 586. (out of *Vopiscus*).

(e) *Ἀἴλας ἐν Ἀλεξανδρείᾳ τῷ Ἡρῶ θύοι*. Sext. Empir. *Pyrrh. Hypot.* lib. 3. pag. 155. in Lit. F.

(f) Mice]. *De Felibus nihil invenio*. immolabant Mures. *Saubert*. pag. 590.

(g) Serpents]. *In sacris Bacchi (fortè & in Mysteriis aliis) Serpentes obferebantur*. *Saubert de Sacrificiis*. cap. 23. pag. 603.

(h) *Mauritania*]. Serpentes apud Bigerones *Scaliger Exerr.* 183. §. 3. & ad Z. 2 Montes Mauritaniae eodem teste. *Idem.* pag. 606.

(i) *White Sacrifices*]. Nigras tamen Vestes veterum Sacerdotes etiam sæpissime habuere, imprimis quando Diis inferiis immolabant, quorum victimæ quoq; nigrae erant; NB. Cum Jupiter, Venus, Ceres & Alii magis Albis gauderent. *Braunius de Vestitu Sacerdot.* *Hebr. lib. 1. cap. 11. pag. 181.* (*Edit. mihi Amstelodam. 1698*)

(k) *White Horses*]. Philostratus in Heroicis refert, Palamedem Græcis præcepisse, ut Orienti Soli equum candidum Mactarent. *Stuck. de Sacrificiis Gentilium.* Fol. 45, b. Post hos (Equos) autem educabatur Cuiras albus Coronatus jugo aureo, qui esset jovi sacer. *Gasp. sanct. Comment. in Reg. Codum.* 1627. (*Edit. mihi Lugduni. 1623.*) Vide sis *Dietetic. Antiq. Biblic. (ad 2 Reg. 23. 11.)* pag. 373.

(l) *Drew Jupiter's Chariot*]. Patrio more Persarum traditum est, Orto sole decem procedere.—ordo autem agminis (*a remarkable Cavalcade!*) erat talis: Ignis, quem ipsi sacrum & æternum vocabant, argenteis altoribus præferebatur. Magi proximi, patrum carmen canebant. Magos trecenti & sexaginta quinq; juvenes sequebantur; — *Curram deinde jovi Sacrum albentes vehebant equi.* hos eximæ magnitudinis equos, quem Solis appellabant, sequebatur. Auræ Virgæ & albæ vestes. regentes equos adornabant. Haud procul erant vehicula decem; — Proximi ibant, quos Persæ immortales vocant, ad decem millia, &c. *Quint. Curt. Hist. lib. 3. cap. 3. (Sive. §. 3)* *Edit. mihi Amstelodam. 1670.* pag. 25.

(m) *Phœnicians*]. Sed redeamus ad epulum Sacrum, nempe Sacrificium. ad hoc præter gallinas, anseres & reliquas aves, de quibus modò dictum, adhibita etiam fuerunt albæ columbae

sible of. Also, at the Mountains of (h) *Mauritania*, and amongst the *Blacks*, they offered up *Serpents*. They had likewise their extraordinary Animals, (or living Creatures) to make their Abominable Sacrifices. These they called (i) *White Sacrifices*; (k) *White Horses* to the Sun which (they fancied) drew (l) *Jupiter's Chariot*. Secondly, Among the [Fowl] which fly in the open Heaven, the (m) *Phœnicians* sacrificed *Quails*. Others offered up (n) *Hens*. Some sacrificed a (o) *Hawk* to *Apollo*; and others a (p) *Griffon* to the Sun. The Pagans sacrificed (q) *Vultures* to fighting *Mars*; And there were some that offered up a (r) *Stork*. Whereas, (s) *Caligula*, one of the Emperors of Rome, was resolved to offer to the gods his *Turkeys*, *Pheasants*, and the best sort of Fowl. Thirdly, They stocked their Altars from the Treasures of the Waters. For the (t) *Phaselites* (a People of the lesser *Asia* in their maritime *Phaselis*, or Sea-Coast City of *Pamphylia*, a Region belonging to the Travels of the Apostle in the *Acts* these People) sacrificed *Fish*, when they had salted them. Some offered (u) *Mullets*; and Others, as their blind Superstition taught them, the Fish called the (v) *Tunny*. Fourthly, They crept into the Ground for Supplies, and raked up the *Insects*, which one might have thought would have been had in Abomination: They sacrificed the *Pismire*, and consecrated the busie (x) *Ant*. Fifthly, They turned the (y) *Vegetables* into *Victims*, and thought to make Atonement with *Roots* and *Fruits* unto their gods. They Consecrated (z) *Ivy* to *Bacchus*, (a) *Greens*, (b) *Flowers*, and (c) *Laurel-Crowns* to their Floral Goddesses, *Maid* and *Flora*, from whence arose the Ancient and Idolatrous Fooleries of green Boughs, Flowers and Garlands upon *May-Day*; and a *Leek*, the Sacrifice of the *Egyptians*, now worn upon St. (d) *Taffy's*. Only, I find some Christian Writers are ashamed to insist too openly upon these things, because they have been so generally practised. This *Taffy*, or St. *David* of *Minirvy* in *Wales*, is said by one of our gravest (e) *Historians*, to be the Off-spring of a Whore-monger; and the best was ever written of him.

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(a) Hens

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Colum. 376.

(r) Stork

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(i) Caligula

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(t) Phasel

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(u) Mullet

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coturnices & aliz.—de Coturnice Athenas scribit libro nono. Stuckim, Fol. 47, b. Phœnices Herculi Coturnices dedicasse refert Eudoxus Cnidius. lib. 1. de Circuitu terræ, quia hoc Animal pugnacissimum. Saubert de Sacrificiis. pag. 600.

(a) Hens]. Sacrificabant Gallinas, Saubert, pag. 598.

(o) Hawk]. This is attributed to Porphyry, the Tyrian Philosopher, if we may credit the Oxonian Annotator upon Famblicus, (for the Truth is, I cannot find the Greek answers in the place he Cites). Accipiter—Sacer erat Apollini, & Solis Symbolum. Porphy. de Abstinentiâ. lib. 2. §. 48. (which of my Edition, the Cambridge, with Epistetus and Arrianus, &c. falls upon pag. 40. of that Tract.) Gale Notæ in Famblic. pag. 284. colum. 1. (Edit. mihi Oxon. à Theatro. 1688.)

(p) Griffon]. Gryps Soli, id est, Olividi Sacer. Pignorii Mensa Iliaca pag. 29.

(q) Vultures]. Marti sacros censuit Vultures veterum auctoritas, uti scribit Phurnutus. Rhodig. Lect. Antiq. lib. 8. cap. 18. pag. 450. (Edit. mihi Genev. 1620) in Lit. G. And of the Edition 1599. Colum. 376.

(r) Stork]. Ciconiam Concordiæ fuisse sacram, Merula, Britannicus, Valla, & Alii adserunt. Saubert. pag. 599.

(i) Caligula]. Præter hanc hostiam, e tetraonibus (a kind of Geese Pliny mentions.) Caligulam sibi generatim per singulos dies immolari voluisse etiam Phœnicopteros (a sort of Birds whose Tongues were of a most delicious Savour.) Pavones, Numidicas (a sort of African Hens, common about Numidia in that Continent) Meleagrides, Phasianas, Suetonius testatur in ejus vita. (Gul.) Stuck. de Sacrificiis Gentilium. Fol. 47, b. (Edit. mihi Tiguri. 1598.)

(i) Phaseliæ]. Phaseliæ quoq; in Lyciâ piscium Salsamenta quotannis patrio ritu Diis suis, & præsertim Marti, offerre Solebant. Stuckius. (ubi supra.) Phaseliæ pisciculis sale conditis placare deos consueverunt. Saubert. de Sacrificiis. pag. 601. Phaseliæ populi, quos, ob eorum inopiam solitos Diis Piscibus salitis seu salsamentis sacrificare tradunt Zenodorus & Eudemus. Baudrand. Lexic. Geogr. p. 2da. pag. 56. (Edit. mihi Parisiæ. 1670.)

(u) Mullers]. Porci, & Mullum Piscem, id est, triglam, Proserpinæ, ac item Dianæ sacrificarunt antiqui. Stuck. (loco citato.) immolabant Triglas, sive Mullos, teste Melambio, eo quod Trigla ter pariat quotannis. Saubert. pag. 601.

(w) Tunny]. Itemq; Piscatores in sacro thynneo Neptuno Thynnium exhibebant. ibid.

(x) Ant].—Quæ exemplo est magni Formicæ laboris.—quam similiter Diis offerri solitam fuisse legimus. Stuckius. Fol. 47, 48.

(y) Vegetables]. Deinde Odorēs isti sacri atq; sacrificiales—fuerunt partim plantæ omnis Generis. Idem. Fol. 140. a. Profani populi Herbas virentes, flores, & Folia, allium, Cepas & Papaver. hi Poma, Nuces & glandes quernas, hi omnia ferè fructuum genera, itemq; Mel, lac & Aquam Diis suis libare soliti. Outram de Sacrificiis. pag. 69.

(z) Ivy]. Kai Zêus patie málh eidi h̄ patis ô m̄dop̄eēs. (Thus, they fancied Bacchus to have a Crown of Ivy, as a piece of Ornament; which was the Pagan-Glory they ascribed in their Devotions to that Idol.) Pindar. Olymp. Ode. 2. pag. 44. (Edit. mihi Salmurii. 1620.)

(a) Greens]. Inter Herbas præcipua erat Verbena, quæ vox interdum omnes frondes sacratas significabat. Saubert. pag. 615.

(b) Flowers]. Flores quoq; ac Fructus obtulerunt.—unde Dea Flora obtinuit, & ab hac Floralia. (Gul.) Stuck. Fol. 49, b. Flores Diis obferrebant. Saubert de Sacrificiis. pag. 617. lin. ult.

(c) Laurel-Crowns]. Coronæ eo tempore Diis dari Cœp̄ere. Idem. pag. 618.

(d) St. Taffy's]. David, Cujus Festum hoc die celebratur, non Rex & Propheta ille sanctissimus Veteris Testamenti. Hospinian de Festis. (ps 2da Christianorum. pag. 172.) Edit. mihi Opt. Genev. 1674.

(e) Off-spring of a Whore-monger]. David Menevionis. Britannus, Xanti, Cereticæ provinciæ Comitibus adulteri, ex Melariâ Virgine Vestali filius;—Duodecim Monasteria construxit. And in the Appendix it is added, Hunc detestandæ libidinis ac prohibiti adulterii filium jactitant, &c. Bale. Script. Britan. Centur. 1. pag. 53, 54. (Edit. mihi Basil. 1557.)

makes no better of him than a Zealous Papist, whose main Righteousness lay in the building of Twelve Monasteries: Now Monastick Buildings were razed down in England

England at the beginning of our Reformation, in the Day of Henry the Eighth: What Reason then have we to wear the Leek for St. Taffy, if the [Works] of this St. David were afterwards thought fit to be [destroyed]? know the Colour is, the Leek was worn by St. David's Order, to denote a great [Victory] obtained by the Britains against the Saxons: Yet all this proves, that the Ancient Pagans Sung *Te Deam* to the Goddess *Flora*, and among other Presents at her Shrine, long before St. Taffy's Memory, were wont to Sacrifice a Leek; which, 'tis most probable, brought the [wearing] of a Leek into Men's Minds afterwards, upon this memorable Victory of St. David they were resolved to keep up. Sixthly, The Gentiles, alienated from the Life of God, offered up to the Idols of their Devotion Inanimate Creatures, or things without Life. And indeed these were agreeable enough to the Nature of their gods, as (f) Proclus, in contending for Sacrifices from the Agreement of them doth in another way assert. Hence, the (g) Greeks Sacrificed Honey. And others (h) Milk: And again, as if sensible of the [incapacity] of their gods, or, that they knew not what to do with the kindness of their Votaries, they offered up (i) large Cups, and Sacrificed a (k) Bladder to their Jolly Bacchus. The (l) Carpocratians, an Heretical Sect of Christians before the middle of the second Age, * [Sacrific-

(f) Proclus. Aqua verò Marina propter igneam portionem, & Animalia diis in Deorum cultu congrua adhibebant, cœteraq; similiter. Proclus de Sacrificio & Magia. apud Jambl. de Myſteriis latine tantum. (Edit. mihi 12v. pag. 279, 280. (Genev. 1607).

(g) Greeks Sacrificed Honey, Mellis quoq; (cujus Deum finxerunt Mellonam, five Melloniam: (The Honey-god) Deum autem Aristeum, Atheniensem) non parvus in sacris apud Gentiles usus fuit, Stuck. Fol. 48, a. Græci sacrificantes Soli Mel libant. Vofs. (Gerb. Job.) de Orig. & Progr. Idol. vol. 2. lib. 9. cap. 27. pag. 269. Colum. 1.

(h) Milk. Quantum deinde ad lac attinet, constat ejus quoq; usum Olim in Sacrificiis fuisse frequentissimum. Stuck. de Sacrificiis. Fol. 48, a. Aliquando lac coagulabatur, & ex eo Casei vegrandes & boni ponderis obferebantur diis. Saubert de Sacrificiis. pag. 665.

(i) Large Cups. Canthari, huge great Pots or Fuggs were offered up by the Egyptians to Isis: See Kircher's Oedipus. Gerebant & aureum Vasculum in modum papillæ rotundatum, de quo lacte libabat; Saubert. pag. 664.

(k) A Bladder. Πρώτον ὡς, ὅταν εὐδοίη πρὸς αἷμα, [κῆν] μὲν καρδίαν μὲν δὲ ἑπὶ τὸν. Primum quidam quod mihi Sacrificant quidam sanguinem & Vesicam, Cordis autem ne superficiem quidem. Thus Semel, the Mother of Bacchus, introduceth her Son Bacchus, complaining of his Abuse in the Sacrifices, by the Hypocrisie of such Pagans as in this nature approacht his Altars. "And first of all, says she, when some Sacrifice to me, they offer Blood and a Bladder, but not so much as the Surface of their Hearts. (As I find in the Alexandrian Ancient towards the latter end of the second Century). Clem. Alex. opera. Gr. Lat. (Stromat. lib. 7.) pag. 716.

(l) Carpocratians. Quarta Hæresis circa cœnam sacram Papistis tritissima est Carpocratianorum, qui Sacrificiis more Gentilium Operam dabant. Springlius de Hodiernis Hæreticis. ps. 2da. lib. 2. Colum. 422.

* See Chytræus de Veterum Borussiae Sacrificiis; and Vofs. de Orig. & Progress. Idolatr. Tom. 2. lib. 9. (seu ult.) Capitibus 7, 11, 14, 17, 18, 20, 21, 23, 25. (sub finem) cap. 26, 27. &c.

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BUT the most unnatural Sacrifices of all made by Pa-
gan Nations, were their ἀνθρώπων θυσιάζ, or offering up
(^m) Mankind, to (ⁿ) appease the Devil, thirsting after
the Destruction of Human Race; for without doubt this
was done at the Instigation of the (^o) Devil, under the
specious Name of their *Dii averrunci*, or angry Deities;
Man-offerings being generally esteemed (^p) Sacred among
most of the Heathen Nations. The (^q) *Temixtites* in
America offered up *Mens* [Blood], says that Physician
who conversed so much with (^r) Bodies, he would not
believe the Operation of Evil (^s) Spirits in Witchcraft.
The *Carthaginians* sacrificed (^t) all sorts, *Good Men*,
Virgins, * *Babes* and *Young-Men*. The *Carthaginians* in
(^u) *Lybia* sacrificed [Men]. The (^v) *Punicks*, or Old
Carthaginians offered up Men, as Victims to their cursed
Idols. The (^x) *Bassarians* (a People of the Town of
Bassa in *Lydia* of the Lesser *Asia*) would sacrifice Men,
and eat them when they had done. The (^y) *Massagetes*,
(a Northern People in *Scythia*) who thought it the
most miserable thing in the World to die any other
than a violent Death, made a Law, that all Persons
arrived to Old Age should be offered in Sacrifice. 'Tis
Reported of the (^z) *Greeks*, that before they went to

(m) Mankind] See Geu-
sius de victimis humanis.
The Heathen supposed,
that they could not pre-
sent to God a Nobler
Creature in their stead,
than one of their own Na-
ture; hence did the offer-
ing of Human Victims a-
rise. (Mr. Sam.) Char-
nock's Discourses. vol. 2d.
pag. 865. Ἀνθρώπων θυσι-
αὶ ἐν Κανανῶν & Φοινί-
κibus cæpta, Græciam, A-
fricam, ac totum pene ter-
rarum Orbem fuerit perva-
gata. (Gerb. F.) Vols. de
orig. & progress. Idololatr.
Tom. 1. lib. 1. (ni fallor, lo-
cus enim ille Vossianus dudum
a Memoria elapsus, nec Lecto-
ri, quod magis dolendum, è
scriptis restitui potest. apage
incuriam!) Maclabantur &
vivi homines, ut Homerus
Scribit. Sched. de Dis Ger-
manis. pag. 454. cap. 48.

R

(n) Appease]. *Dii variâ & ut plurimum horrendâ Specie, diversis præfati rebus & officiis; & ad
auxilium vix multâ hominum cæde placibiles. Hornii Arca Noë, sive Historia Imperiorum & Regnorum
ab Arca Noë ad nostra Tempora. pag. 457. Fiebat Ἀνθρώπων θυσιάζ ἱστῆναι πλεονῶν; pro salute alterius
Amici, Principis aut civitatis. Saubert. de Sacrificio. pag. 518.*

(o) Devil]. Talibus victimis delectatus est Satan, hostis generis humani, homines ubiq ad ἀνθρώπων
θυσιάζ sollicitans. effecitq; ut immanis illa ac barbara consuetudo hominum immolatorum non
solum apud Veteres Druidas Gallos, de quibus Cicero in oratione pro Fronteio, vigeret, verum etiam
apud Africanos, Siculos, Italos, Græcos, Scythas, Thraces, Britannos, & alios plures, qui homines im-
molarunt Saturno, Jovi, Apollini, Diti, Marti, Herculi, &c. Qui mos etiam ad nostra usq; tempora
duravit apud barbaras nationes, ut ex navigationibus multorum compertum est.—instinctu Diaboli,
qui cum non ignoraret vaticinia de Christo pro hominum salute immolando, fidem, reverentiam,
fructumq; illius elevare, & penitus tollere hac ratione annisus est. (Andr.) Rivet. Opera. Vol. 1. (in
Gen. Exercit. 106.) pag. 412, a. (Edit. mibi Fol. Roterodam. 1651.)

(p) Sacred]. Καὶ οἱ θεοὶ ἀνθρώπων θυσιάζ πανταχῶς ὑπάρχει. Jamblich. de Mysteriis Ægyptiorum.
Gr. Lat. §. 5. cap. 24. pag. 140. (Edit. mibi Gr. Lat. Fol. Oxon. è Theatro. 1678. Opera Thomæ
Galei.)

(q) Temixtites]. Temixtitæ in Americâ, idola sanguine hominum oblatores conspersa fuisse, au-
thor est Ferdinandus Cortesius. Wierus de Præstigiis Damonum. lib. 1. cap. 7. pag. 39. (Edit. mibi
Basl. 1583.)

(r) Bodies]. He hath written a Treatise upon a Subject that appertains to the Faculty, Entitled,
Wieri Observationes Medicæ; 4to. Basleæ. 1567. Also, his Opera Medica; Reprinted far later at Am-
sterdam, 4to. 1660.

(s) Spirits

(c) *Spirits in Witchcraft*. His accedit autoritas Concilii Ancyran, detestantis insanam Opinionem quarundam veneficarum mulierum, asserentium se noctu per longa terrarum spacia ab improbis spiritibus deduci ubi cum dæmonibus indulgent variis Voluptatibus, epulis & libidinibus, &c. *Wier. de Lamiis. lib. 3. cap. 21. pag. 333.* The Council of Ancyra (he quotes in Defence of his Tenets) acknowledged Satan's Ability to transform Himself into Delusive Shapes, by assuming different Forms, tho' not into Fleishly Substances; which none that maintain the Being of Witches, and compacts of such with Satan assert, thus I know: Therefore was little to his Purpose. Siquidem ipse Satanas, qui transfiguratur se in angelum lucis, illico transformat se in diversarum Personarum species atq; similitudines, & mentem quam captivam tenet, in somnis deludens, modò læta, modò tristitia, &c.—Quisquis ergo credit posse fieri, aliam creaturam aut in melius, aut in deterius immutari, aut transformari in aliam speciem, vel similitudinem, nisi ab ipso Creatore, qui omnia fecit, & per quem omnia facta sunt, proculdubio infidelis est, & pagano deterior. *Binn. Concil. gen. & provinc. Gr. Lat. vol. 1. post Concilii Ancyran Capitula. 24. pag. 282. col. a. (Edit. mihi Lut. Paris. 1636.)* And again, Quòd sceleratæ Quædam mulieres Dæmonum illusionibus seductæ, nocturnis horis cum Diana Paganorum Dea, & innumerâ Multitudine Mulierum, Credunt se equitare super quasdam bestias, & multa terrarum spatia pertransire, quæ falsâ Opinionem deceptæ, hæc vera esse credunt, & credendo à reâ fide deviant; idcò Sacerdotes per Ecclesias sibi Commissas populo prædicare debent hæc omnia esse falsa, & à maligno spiritu Phantasmata. *Caranz Sam. (concil. Ancyran) pag. 51, 52. (Edit. mihi Duaci. 1679.)* is a Passage that whilst it seems to make most for the Opinion of Wierus against Witches, is connected with a Fundamental Passage of the Canon, which acknowledgeth there might be Witches in their Parishes, thro' Satan's Hellish Operations upon wicked Minds. Ut Episcopi eorumq; Ministri, Omnibus Viribus elaborare studeant, ut perniciosam & a diabolo inventam, sortilegam & maleficam artem, penitus ex Parochiis suis eradicent. *Bin. Concil. (ubi supra).* The Opinion, even so far as owned by the same Council of Ancyra, is ridicul'd by Wierus, in these Words; At Lamiæ in fœderis contractu diabolo pollicitas esse, quod in hanc Societatem alias quoq; traducere satagent, dices. Nimis certè multis diversisq; supra docui testimoniis, pactonem illam esse Phantasticam, & varia simul in ea agitari tum de Coitione Dæmoniacâ, tum de vetularum volatu, tum de præcipiti hominis Metamorphosi, tum de reliquis ad Nauseam non repetendis, falsa & Imaginariâ esse fateberis. *Wierus de Lamiis. cap. 24. col. 105. (Ad Ejusdem de Incantationibus & Præstigiis Dæmonum Calcem.) Edit. ut Suprà.*

(t) *All sorts*. The words used before may be seen in (Bp) Andrews, on the Commandments. pag. 45.

* *Babes* ἡν δὲ πρὸς αὐτοῖς ἀντὶ τῆς Κεκοιμημένης καὶ τελευτήσας τῆς Χριστοῦ ὑπὸ τῆς ἐγκληματικῆς τοῦ γυναικὸς, ὅτι δὲ ὁμοιωμένη τῶν πατρὶν δυνάμεων ἰδού, καὶ πρὸς τὴν αἰὶν χάριμα πρὸς τὸν. (Which because of the peculiar terribleness of the Prædile, I will render into English;) "They had a braz'n Statue of Saturn in the Form of a Man, the Hands made stretcht out, bending downwards (towards a certain Gulph of Fire made beneath the Idol,) that when they laid their Children upon the bended Hands of this Image, they rolled off immediately, and fell into the Burning Gulph. *Diod. Sicul. Biblioth. Hist. lib. 20. pag. 756. (Edit. mihi Hanov. 1604.)*

(||) *Young Men*. These Carthaginians, accustomed to offer up Human Victims to Saturn, afterwards when beaten by Agathocles King of the Sicilians, and thinking their god was wroth, resolv'd to appease him by a solemn offering up two Hundred of the Children, and Sons of their Nobles; as I find to be there set down by the same Diodorus, and insisted on by Others. Carthaginienſes Saturno humanas hostias solitos immolare. Et cum victi essent ab Agathocle rege Siculorum, iratum sibi Deum putavisse: itaq; ut diligentius placulum solverent, ducentos Nobilium filios immolasse. *Lactant. de falsâ Religione. lib. 1. cap. 21. pag. 52. (of the Cambr. Edition).* He Cites it out of the Histories of Pescennius Festus: but 'tis Originally in Diodorus Siculus, (loco supra memorato). *Struckius, the Lutheran, mentioneth the same thing, de Sacrificiis Gentilium. Fol. 42, a. Schedius, a later Writer quotes it too loosely, out of Lactantius from Pescennius Festus as the first Author. De Dñs Germanis. cap. 31. pag. 376. And so doth Grotius. Lactantius ex Pescennio Festo narrat Carthaginienſes, iratum sibi Deum putantes, ut placulum solverent immolasse ducentos Nobilium filios. Grot. de Satisfactione Christi. pag. 201.* The Modern Lutheran upon this Subject expresseth it thus; Infatiabilis tamen præ Ceteris Omnibus erat Saturnus, ferocissimus ille semper Deorum, Cui Carthaginienſes excellentiores ex filiis suis forte lectos combussurrunt,—itaque cens Saturnus CC Nobilissimis & CCC aliis sponte se obferentibus vix placatur; ubi & Matres assistere Cogebantur, citra lacrimas & gemitus, resonantibus circumcirca tibiis tympanisque: And after this sad Distress of the Mothers for their Children, he quotes abundance of Authors for the Truth of the

Carthaginians

Carthaginians
C. D. 7.
orum. lib.
Apoll. Plat.
Porphy. 2.
Myth. 1.
the Letters

(u) Lybi
de Abstinen
(Edit. mihi
speaks the
Years after
Africa. V
Sil. Ital. d
dixit & N
flamini cap
the Lybian

(w) Pur
mont to offe
molacrum
lium. Fol.
labant. (H

(x) Bass
Spon. Duna

(y) Mass
Tothele i
themselves
bus novem
tem quem
mergebatu
ereptum in
bant; quo
Gentibus Se

(z) Greet
Diis suis co
Dionysius H
time of a P
hominem t
daliu Sac

Battel, th

"(a) S
"Cherfor
"the T
"Sea)fa
"Moon,

Carthaginian Spectacle, and Bloody Ceremony of the Fires of the Idol Saturn. Diod. lib. 20. August. de C. D. 7, 19. Euseb. orat. in Laud. Constant. Caesar. & Prapar. Evangel. 4. 16. Cyril. advers. Julianum: lib. 4. Tertullian. Apol. c. 4. 9 & advers. Gnosticos. c. 7. Lact. 1. 21. Philostrat. in vit. Tyan. Apoll. Plat. in Minoe. Lucian in Anachars. Plutarch de vind. tarditate & de superst. & in Apophib. Porphyr. περὶ Σωτῆς. Trog. lib. 18. Sil. Ital. lib. 4. punic. Gyrard. syntagm. 17. Nat. Comes. Myth. 1. 18, & Stuck. apud Saubertum de Sacrificiis. cap. 21. pag. 522, 523. See more of this under the Letters k, l, m, n, and o, in the next Alphabet.

(u) *Lybia*. Καὶ μάλ' ἐν Λιβύῃ Κατακτοῖσι ἱερεῖας τῆς Θυσίας (subaudi ἀνθρώπων). Porphyr. de Abstinētia, sive quare Veteres abstinerant ab Esu Animalium. Gr. Lat. lib. 2. pag. 94, 95. §. 56. (Edit. mibi Cantabr. 1655. cum Epicteti & Arriani commentariis.) And of many other Nations he there speaks the like things, as he doth of the Carthaginians in Lybia. And somewhat before Him, about 72 Years after Christ, that Bloody Distich of Silius Italicus, lays open the same Custom in the Libyan Coasts of Africa. Vos quoq; Dii patrii. quorum delubra piatur cœdibus, atq; coli gaudent formidine matrum. Sil. Ital. de secundo Bello Punico. Lib. 4. (sub finem). pag. 75. Edit. mibi Amstelod. 1628. (pess. Edit.) ἀλλὰ καὶ Λίβυες καὶ Κατακτοῖσι τοῖς ἀνθρώπων θυσίαις τοὺς ἑαυτῶν ἱερεῖας ὁρῶντες. Euseb. de Laudibus Constantini cap. 13. apud Eccles. Hist. pag. 646. (Edit. mibi Mogunt. 1672.) The English is, "Moreover, the Lybians and Carthaginians did atone their gods with Human Sacrifices."

(w) *Punicks*. Commonly called in Latin *Poeni*; They were the Carthaginians (still); and were wont to offer up Men to Hercules. Hinius libro trigesimo sexto, capite quinto, Pœnos ad Herculis simulacrum Omnibus annis humanâ Victimâ sacrificare fuisse solitos. (Gul.) Stuck. de Sacrificiis Gentilium. Fol. 41, b. Narrat idem de Pœnis Diodorus & Justinus his verbis, homines ut victimas immolabant. (Hug.) Grot. de Satisfact. Christi. cap. 10. pag. 201. (Edit. mibi Oxon. 1636.)

(x) *Bassarians*. Βασσαρίων ὃ τῶν τὴν πάλαι τοῖς ταύρων θυσίαις ἀμύγον Ζηλωσάντων, ἀλλὰ καὶ τῇ τῶν ἀνθρώπων θυσίᾳ, &c. Porphyr. de Abstinētia. lib. 2. pag. 55. §. 8.

(y) *Massagetes*. (Dr.) Cave's Primitive Christianity. pag. 59. (Edit. mibi 3d. Edition. London. 1676.) To these I may add the Goths, who look upon it a sure Argument of their future Happiness, that they yielded themselves up to Death in Sacrifice to their gods, saith the Arch-Bishop of Upsal in Swedeland. Singulis diebus novem animantium genera immolabant, quibus etiam humanas hostias adjungebant.—Homo autem quem fors immolandum obtulerat, in fontem, qui ad locum sacrificiorum scaturiebat, vivus immergebatur; qui si facile efflaret animam, faustum renunciabant sacerdotes votum: Moxq; inde creptum in Vicinium Nemus, quod sacrum Credebant, suspendentes inter Deos translatum affirmabant; quo factum erat ut beatum se Crederet, qui eâ immolatione è vivis excederet. O. Magn. de Gentibus Septentrionalibus, Epitom. lib. 3. pag. 33, a. (Edit. mibi 8vo. Antverp. 1558.)

(z) *Greeks*. Pelasgi enim cum aliquando peste afficerentur, Voverunt optima quæ nascerentur se Diis suis consecratos. Sched. de Dis Germanis. pag. 375. (Edit. mibi Amsterdam. 1648.) out of Dionysius Halicarnassens. lib. 1: Who wrote the Roman History in Greek. The Athenian Greeks likewise in time of a Plague, had a Custom of sacrificing a Man. Ethnici Athenienses morem acceperunt immolandi hominem tempore pestis, ad Civitatem interitu suo expiandam. Franz. Schola Sacrificiorum Patriarchalium Sacra. Disput. 9. §. 51. pag. 225. (Edit. mibi Opt. Wittenbergæ. 1654.)

Battel, they sacrificed Men. "The

"(1) *Scythians* about *Taurica*
"*Chersonesus*, (possessed now by
"the *Tartars*, near the *Euxine*
"Sea) sacrificed [Strangers] to the
"Moon, whom they called *Diana*.

(a) *Scythians*. Idem homines juxta Mœotim Scythiæ lacum, ubi Templum erat Dianæ Tauricæ, hospites ac servos immolasse memorat Strabo l. 3. Saubert de Sacrificiis. cap. 21. pag. 520. "A horrid and hideous way of Worshipping was that of the Scythians about *Taurica Chersonesus*, who sacrificed Strangers to *Diana*, that is, to the Moon. (Dr. Hen.) More's Dialogues. vol. 1. pag. 402.

"The

96 English Men Sprung from Pagan Ancestors that Sacrificed Mankind.

"The (b) German-Saxons of whom many of our (c) Selves sprung in England, were wont to Sacrifice to Neptune the Tenth of all * [Captives] taken in their Piracies, and Incursions made by Sea, upon the Gauls especially. And the (d) Gauls did the like, Sacrificing whatsoever Strangers they took. The (e) Egyptians Sacrificed [Handsom - Men] :

The

Verftegan's Antiquities. Chap. 5. pag. 123, 128. (Edit. mihi Lond. 1673. 8vo.) And long before Him the Venerable Bede. Tunc Anglorum five Saxonum gens invitata à rege præfato (Vortigero) Britanniam, tribus longis navibus advehitur, & in Orientali parte Insulæ jubente eodem Rege, locum manendi, quasi pro patriâ pugnatura, — Suscepit. Bede Eccles. Hist. Gent. Anglorum lib. 1. cap. 15. He flourished in England in the beginning of the 8th. Century. Next to Him is the Flowry Matthew, a Monk of Westminster-Abbey in the 14th Century about the Year 1377. He names no Body's Garden where he gathered his Carnations, Polyanthus's, &c. Leaving the Reader to his Liberty of ibinking the choice Poies were made up by his own Hands. Whatever it be, I finde the formentioned Bede hath ty'd up this one for him. Gens Anglorum five Saxonum, a Rege Vortigerno invitata, Britanniam tribus longis navibus advehitur: Et in Orientali parte insulæ locum manendi à Rege, quasi pro patriâ pugnaturâ, Suscepit. (Marb.) Westm. Flores Historiarum. pag. 154. ad An. Dom. 449. (Two Years later than is put by Verftegan.) pag. 154. Edit. mihi Lond. 1570. Which our Camden expresseth thus; Vortigernus, cui rerum summam Britanni detulerant, ut rem proclinatam adjuvaret, Saxonis à Germania in subsidium accersivit. Camden. Britan. (Edit. mihi Fol. apud Geogr. Blaviana vol. 5um. Amsterdam. 1662. pag. 58. col. 1. ac Edit. mihi 4to. Lond. 1600. pag. 96.) See also Prideaux. Introduction to History. pag. 294.

* Captives]. Further, as to Human Victims, it is reported of the Inhabitants of the Island Thule (which Heylin Cosmogr. lib. 1. pag. 297, 298. Edit. Lond. 1682. Numbeth among the British Islands, and placeth two days Northern Sail beyond the Orcades of Scotland: But others place it to the Account of Denmark, belonging to their Norway in the North-west part of the Ocean beyond that Country. See the Parisian Geographer, Baudrand. ps. 2da. pag. 264. (ad loc.) The Great Bochart makes it one of the Orcades, and according to his vast Philological and Etymological Talents in the Science derives Thule from the Phœnician Language, under this Title, Phœnices in insulâ Thule. Bochart. Geogr. lib. 1. cap. 40. pag. 726. (Edit. mihi 4to. Francof. ad Mæn. 1681.) Be it any of these, the Inhabitants of this Island Thule are reported that of old they have sacrificed Captives. Scribit Procopius, (I suppose he means his Book de Bello Gothico, for our Author was cautious of Elucidating minute Things) apud Thulitas, id est, Thulæ insulæ habitatores, suo tempore, hoc est, Justiniani Imperatoris, Victimarum potissimum fuisse, virum quempiam, quem primum in prælio cepissent, Marti Sacrificasse, ut quem Deorum maximum ducerent. Stuck. de Sacrificiis. Fol. 42, a.

(d) Gauls]. The old Lutheran again. Quis ignorat, inquit ibidem, eos (Gallos) uq; ad hanc diem retinere illam immanem ac barbaram Consuetudinem hominum immolatorum? (Gul.) Stuck. Fol. 41 & 42. And our Country Man out of Ramus, In Libro de Moribus Gallorum Veteri singulari hæc ex variis Autoribus nobis de ἀποκρίσει exempla in manus tradidit: Quod Galli Captivos Sacrificabant diis. (Rob.) Sharrock de Officiis secundum jus naturæ. pag. 292. (post. 320.) mispaged.

(e) Egyptians]. In Ægypto quoq; homines, & quidem formæ exquisitæ sacrificatos fuisse antiquitus Scripsit Manetho. Gros. opusc. Tom. 3. Fol. Edit. Amstelod. 1679. pag. 335. & 8vo. de Satisfactione Christi. pag. 202.

(b) German-Saxons]. The words are in our Learned Antiquary, Mr. Selden of Tiibes. cap. 10. pag. 269. who had another Idea of them than that laborious Writer, Bp. Mountague. The Ancient Germans were Monstrous in this Kind. Inter omnes tamen populos Sanguinolentâ feritate ac diritate barbarâ in hominibus innumeris diis suis percutendis teterrimos, & monstrosis sacrificiorum humanorum modis famosissimos legimus Germanos præcos. Saubert. pag. 519. Consule Schedium de Diis Germanis.

(c) Selves]. "I have in the third Chapter spoken of the old Customs of our Saxon-Ancestours before their coming into Britain: — And heream I now come unto the coming of them out of Germany into this most famous and flourishing Isle. — They arrived at Ippersfleete, now called Ebbfleete, in the Isle of Tanet in Kent, in the Year of our Lord 447. (tho' I know others make it two Years later) and in the second Year of the Reign of King Vortiger.

The (f) Macedon Some of [Boy], their Alt Mexican vainly se their god and [Gi their ow mans Sa Minerva an the But, the restored Emperon (h) Africa fants] to Prince Sa ans also, ly Sac

"a Custo
"to make
"of sacri
"Mr. Fos
"Palifado
"Breasts
"to whom
"Dialogues.
"wicked De
"versally upo
"a Malicio
"a great num
"right State

(i) Virg
manas Im
alibi Subst
hostias hur
187, 188.

(k) Afr
ad procon
Rigalt.)

(l) Ph
ἐξαρτὸν
Tha in,
"Childre
from Sanct

The ^(f) *Albani* (a People of *Macedonia*) Sacrificed Holy Men. Some of the ^(g) *Arabians* slew a [Boy], and buried him under their Altar. The ^(h) *Jucutans* and *Mexicans* in the West-Indies, vainly seeking the Atonement of their gods, would Sacrifice [Boys] and [Girls]; But they spared their own Children. The Romans Sacrificed a ⁽ⁱ⁾ Virgin to *Minerva*; which Practise *Adrian* the Emperour took away: But, the Historian saith, it was restored in the Reigns of Two Emperours succeeding him. The ^(k) *Africans* sacrificed [young Infants] to the Planet *Saturn*, or the Prince *Satan* rather. The ^(l) *Phœnicians* also, "were bound to offer yearly Sacrifices to *Saturn* of their

^(f) *Albani*] De *Albanis* hoc Specialiter proditum, solere ab ipsis immolari eum, quem Crederent Sanctimoniâ maximè pol-
lere. *Grot. ubi supra*. And to shew you how Modern Writers love to engross the Praises of their own Conceptions upon the concealed Foundation of a Learned and Famous Predecessor's
Tbongbis; I will produce another clear Instance. De *Alba-
nis* hoc specialiter proditum, solere ab ipsis immolari eum, quem crederent sanctimoniâ maximè pollere. *Dilher. Disput. Philologic. Tom. 2. p. 282. (Edit. Norimberg. 1652.)* Sævierunt *Albani* in sanctissimum Omnium. *Saubert. cap. 21. pag. 518.*

^(g) *Arabians*]. *Kaî Δυμῶναι ὃ τῆς Ἀραβίας κατ' ἑνὸς ἕκαστον ἔδουον πᾶσιδε, ὃν ἑαυτοῦν ἔδωκεν.* *Porphyr. de Abstinentiâ. Gr. Lat. lib. 2. pag. 95.*

^(h) *Jucutans*]. *Jucutani* cæde puerorum & puellarum Deos placare soliti: at liberis suis parcebant. *Hornius de Origini-
bus Americ. lib. 2. cap. 13. pag. 127.* *Mexicani* solos hos-
tes aris admovebant, nec licebat Diis sacrificare, nisi in ip-
sâ acie ac bello captos. *ibid.* Another, and one of our own,
out of *Josephus Acofta* thus; *Americæ* item incolæ humanis
Sacrificiis indulgebant. *Peruviani* Virgines & tenellos adhuc
pueros diis mactant, generi suo nequaquam hæc ex parte
faventes, aut Sanguini, imò ducentos semel offerunt. *Mex-
icani* his inferiores, non Numero quidem immolatorum sed
qualitate inventi sunt, quippe non suos sed Captivos sacrific-
cant. Ritus istorum plenè ab *Acofta* narrantur in Capit-
ibus quibus de *Americanorum* penitentiâ agitur, lib. 5. cap.
17, 18, 19, 20, 21, &c. *Scharrock de Officiis. pag. 294, 295.*
(*Edit. mihi non opt. Oxon. 1660.*) "They of Mexico had

"a Custom of sacrificing their Captives, whence their Kings were often stirred up by the Priests
"to make War upon their Neighbours, to get Captives to Sacrifice to the Devil.—The solemnity
"of sacrificing Captives to *Vitziliputzli*. (But his Learned Predecessor, and in the same College,
"Mr. *Joseph Mede*, writes it *Vitziliputzli*, vid. *Opera. Fol. Lib. 4. pag. 800.*) in Mexico, within the
"Palifado of Dead Mens Skulls, is most horrid and direful: Where the High Priest cut open their
"Breasts with a sharp Flint, and pulled out their reeking Hearts, which he first shewed to the Sun,
"to whom he offered it, but then suddenly turning to the Idol, cast it at his Face. *Dr. Hen. More's*
Dialogues. vol. 1. pag. 408, 409. Note, the Doctor brought this into his feigned Colloquies, with a very
"wicked Design; Namely, To expose the Doctrine of the Sovereignty of God's Grace in his not bestowing it uni-
"versally upon All; but Damning at last the far greatest part of Human Race. And all this out of as Unlearned,
"a Malicious a Dogma, or Conceit, q. d. Admit the Sovereignty of Grace; and thence it follows, God made
"a great number of other Men to damn them: Which idle, trite and unjust Pretension, I have opposed, upon the
"right State of the Matter, in the Sermon-Part of this Treatise, (opening *Joh. 3. 8.*)

⁽ⁱ⁾ *Virgin*]. *Pallas*, Scriptor egregius, prodit *Hadrianum Imperatorem* penè ex *Omai Imperio* hu-
manas Immolationes sustulisse: Sacrificabatur enim *Virgo Minervæ*, Cujus loco *Cerva*, ut & alia
alibi Substituta sunt.—Legimus interim post *Hadriani* tempora, *Heliogabalo* & *Fuliano* imperantibus,
hostias humanas Sacrificiis denuò fuisse concessas. *Boxhorn. Histor. Univers. ad An. Christi. 118. pag.*
187, 188.

^(k) *Africans offered Infants to Saturn*]. *Infantes* penes *Africam*—*Saturno* immolabantur palàm usq;
ad proconsulatum *Tiberii*. *Tertulian. Opera. (Apologet.) pag. 9. cap. 9. in Lit. C. (Edit. Fol. notis*
Rigalt.)

^(l) *Phœnicians offered their Children to Saturn*]. *Κρονῷ ἅπλῃ τῶ Φοινίκας κατ' ἑκαστον ἕλος ἔδουον τὰ
ἐκγονὰ καὶ μονογενῆ τῶν τέκνων.* *Euseb. de Laudibus Constantini. Cap. 7. apud Eccles. Hist. pag. 646.*
That is, "The Phœnicians did Sacrifice yearly unto Saturn the dearest and only begotten of their
"Children. I omit the Testimony of *Eusebius* in his *Præp. Evangel.* touching *Philo Biblius*, who
from *Sanchoniathon* wrote his *Historia Phœnicum*; Tho' on *Lib. 1. of that History, the Ecclesiastical Wri-*
ter

ter hath insisted; and pass to another Proof from Him. Ἰσχυρὸς ὃ ἐν τῇ συναγωγῇ τῶν Κρητικῶν θυσιῶν
 οἰσὶ τοὺς Κουρήτας τὸ παλαιὸν τῷ Κροτῷ θύειν παῖδας. "Istrus (the Writer) in his Collection of the
 "Cretian Sacrifices, saith, that the Curetians were wont to Sacrifice their Children unto Saturn. Euseb.
 Præp. Evangel. lib. 4. cap. 16. pag. 156. (Edit. mihi Paris. 1628.) Fuit quoq; apud Phænices & Car-
 thaginienses nimis diu Observatum, ut Infantes qui Principum filii essent, sorte ductos, regio ornata
 Saturno immolarent hostias. Struckius de Sacrificiis Gent. Fol. 42, a. Elias Schedius out of the former of
 these two Instances of Eusebius thus; Saturno enim Phænices singulis annis sacrificabant charissimos, &
 unice genitos filiorum. de Dñs Germaniæ. cap. 33. pag. 400. Phænices Deos suos eadē liberorum, ado-
 ratione quæ fit manu ad os relata, membrorum ad sanguinis Missionem incisione Colebant: ut ex Sa-
 choniatbone exemplis multis probari posse Propheyrus testatur, neq; hujus immanitatis alibi exempla
 quàm apud Phœnices, Carthaginienses, atq; Peruanos extant. Hornius de Orig. Americ. lib. 2. cap. 13.
 pag. 126. "By their execrable discipline they were bound to offer yearly Sacrifices to Saturn, or the
 "Devil rather, of young Infants. (Alex.) Rosse's view of all the Religions in the World. (of Asia) §. 2. p. 67.

(m) Infants, or Children offered up]. Ἀλλ' εἰδότες καὶ (m) Infants. This was like unto
 γνώσκοντες αὐτοὶ τὰ αὐτῶν τέκνα κατέφευον. Τὸν δὲ ἄπαιστον
 ὧσα τῶν πενήτων ἀνέμφοροι παῖδας κατὰ κράτος κατέλαβον καὶ δάμα-
 ῖνον ἢ νεοσσὺν. Παρεστέκει δὲ ἡ μήτηρ ἀπυγχεῖ καὶ ἀσέβαν-
 τος. Ἐς δὲ σενάξην ἢ δακτύλιον, εἴκει τῆς μητὸς στήθεος, τὸ
 ὃ παῖδιν ἐδεν ἦσαν ἐδύετο. The English is this, ("Not to find
 "fault, says he, with them that Sacrificed Beasts; but un-
 "derstanding and knowing Men themselves Sacrificed their
 "own Children. Furthermore, Parents without Offspring
 "bought Children of the Poor, as they would Lambs or
 "young Fowl, and Sacrificed them. And the Mother stood
 "by undismayed: However, if she happened to Sigh or
 "Weep, She was fined, and the little Boy Sacrificed never-
 "theless. Plutarch. Opera. Tom. 2. de Superstitione.) pag.
 171. (Edit. mihi Francos. 1599.) Ad Infulas Chenerag ap-
 pulli; ubi sunt incolæ qui colunt Ignem, vocanturq; Dugbi-
 jim. illi verò ubiq; in Templo suo Idololatrico Sacerdotes ha-
 bent.—porro ante excelsum sive Altare Oratorii sui Vallem
 magnam habent, ubi singulis mundi diebus magnum
 ignem accendunt, quem vocant Divinitatem: Per quem fi-
 lios suos transmittunt. Benj. Tudel. (a Few that Travelled
 most parts of the World to find out his Country-men in their Dis-
 positions.) Itinerar. latine versum Operâ Const. l'Empereur. pag. 192. (Edit. mihi 240, Lugd. Batav.
 1633.) Note, There is another of the said Books translated into a larger Volume by Arias Montanus, the
 Ornament of the Spanish Oriental Literature, who was employed, by Philip the Second, to prepare at the
 King's Charges that Voluminous Work, called the King of Spain's Bible; being a Quadralingual Perfor-
 mance, of Hebrew, Chaldee, Greek and Latine in the Old Testament, and Trilingual, of Syriack, Greek
 and Latine in the New, published at Antwerp, annis 1569.—72. in 8 Volumes.

(n) Molech; of giving their Seed to Molech]. This puts me in mind of that in Lucian, how Lads
 were beaten at their Altars when they became untractable in the cruel worshipping of their Idols.
 Μάλιστα δὲ ἦν ὁρᾶν μακροθυμοῦς αὐτοὺς ὅτι τῷ βασιλεῖ, καὶ ἡμιαν παροῦς, πατέρας δὲ, καὶ μητέρας
 παρεστώτας, &c. (A notable Spectacle! that is, "especially if you behold Boys whipt at the Altar, and
 "running down with Blood, their Fathers and Mothers standing by. Lucian. Opera in Folio. (de
 "Gymnasiis.) pag. 805. (Edit. mihi Lut. Par.) The Oriental Professor of Zurich out of R. Levi
 Barconista, thus: Pater tradebat filium sacrificulis, nomine Idoli, ut vel ventilent illum, vel adju-
 cant Molecho, tum ignem incendunt magnum coram Molecho, acceptumq; filium suum pater tradu-
 cit per flammam ignis. (Joh. Hen.) Hottinger. Juris Ebraeorum. 261. Leges. (Lex. 208.) pag. 307.
 (Edit. mihi Tiguri. 1655.)

(o) Tophet]. Plutarch, tho' a Pagan himself, expostulates with the Pagan Zealot for this cruel and bar-
 barous Usage of his Children, telling him, it had been better those Nations had never believed any thing of
 their

their gods,
 manner of i
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 σου λαν καὶ
 "Places be
 "noise of
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their gods, than suppose them Deities taking Pleasure thus in the Blood of Men; and after he had set out the manner of it, Parents dealing by their Children, as in his words which I cited a little before, he adds this Description of it further in his next Words: Κόπου δὲ κατεπύματα πάντα πρὸ τοῦ ἀγάλματος ἵππων καὶ τυμπανίζοντων, ἕνεκα τοῦ μὴ γένεσθαι τὴν ὄρσιν τῶν θύων ἡξακούσιν. That is, "And all Places before the Image were filled with the noise of Pipes and beating of Drums, that the other noise of their lamentable Cries might not be heard. Plutarch. (ut paulò supra.) So that the H. G. hath most aptly expressed it by ἰσχυρὰ Drumming, there in Jer. 7. 31. and in other Texts of Scripture.

being so called from ῥα a Drum, because Drums were beaten before the Fire-Idol, to drown the hideous Cries of the poor sacrificed Children. "(p) Amilcar the Carthaginian sacrificed an Infant to Saturn, and cast certain Priests from an high Rock, precipitating them into the Sea, to qualify the Wrath of Neptune. And thus whilst the Wretches made nothing to Sacrifice a Man, the Greeks had an Attick Law, which made them Scruple the offering up of an (q) Ox, under a Pretence, that he was a Companion of Man's Labour at the Plough. To this bloody Article of the (r) Gentiles, offering Humane Sacrifices to all sorts of their gods, (s) Dr. Goodwin very aptly applies Psal. 16. 4. their Drink-Offerings of Blood will I not offer. Some have Conjectured the Ground of this arose originally from a (t) Mistake in the Heathen, being at a loss in their Construction of a Word. But without doubt these detestable Sacrifices have had their Pretensions from another Cause and Original. That is to say, Satan took the Advantage of (u) Abraham's offering up of Isaac in the Figure. For the more early Practise of Human

(p) Amilcar]. The words I use are in O. Heywood. lib. 1. pag. 44.

(q) Ox]. Νόμος δὲ ἑστὶν Ἀττικὸς, — ἑὸν ἀεγῆναι, καὶ ἑὸν ξυρῶν πυνῆσαι, αὐτὸν δὲ ἐστὶν, ἢ καὶ σὺν τῇ ἀμάξῃ, μηδὲ τῶτον δύναι, ὅτι καὶ ἑστὶν. ἔτι δὲ γενεῶν, καὶ τῶν ἐν ἀνθρώποις καμμάτων κοινῶν. Elian. Hist. Variorum. lib. 5: cap. 14. pag. 346. (Edit. mihi Salmurii. 1668.) the Construction is this. "More-over, this was an Attick Law, you shall not kill an Ox that works under the Yoke at Plough or Cart, (that is, you shall not kill such an Ox in Sacrifice) because he also is a Companion of the Labours of Man in Husbandry. Nevertheless, Bochart, de Animalibus SS. ps. ima. cap. 32: de Boum usu in sacris. pag. 321. sheweth, they did sacrifice Oxen, Sheep and Goats, as well as all such Animals I have insisted on in the Sacrifices of the Gentiles, which he well observeth they had learnt of the Church of God.

(r) Gentiles offering Human Sacrifices to all sorts of their gods]. Rhodii Saturno. Ægyptii Junoni, Chii & Tenedii Baccho, Phœnices Saturno & Dianæ Tauricæ. Cui & ipsi Cherfonefi incolæ Tauri, Omnes Peregrinos sacrificabant. Lacedæmones Marti, Cretenses Saturno & Jovi, Laodicenses Palladio, Arabes, Græci omnes, Thraces, Scythæ alicui Deorum. Scharrock de Officiis secundum naturæ jus. pag. 294: (post p. 320.) mispaged.

(s) Dr. Goodwin]. "And Psa. 16. 4. makes an express mention of such among the Heathen, terming them their Drink-offerings of Blood. on Eph. pt. 3d. (or Sermon on Eph. 2. 14, 15, 16.) pag. 22.

(t) A Mistake]. Contigit & Græcis & Italis—Error in Verbo φῶς, quod & [hominem] significat & lumen, unde quondam Saturnalium Cultores verbi ambiguitate decepti, hominem quotannis immolârunt, dum illum accensis luminibus æquè placare potuissent. Agrippa de Vanitate Scientiarum; cap. 3. de Grammaticâ (mihi) sine paginis. (Edit. 1622.)

(u) Satan took the Advantage from Abraham's offering up of Isaac]. Horrendi autem illius sacrificii Originem si investigamus, ab Abrahamo deducendam esse manifestum erit. Schedius de Dis Germanis. cap. 31. pag. 376. Marsham in his Chronicis Canon Ægyptiacus, &c. is [said] to be against this Thought, for I have [not read the Book]: If so, peradventure he was moved thereunto by the Fables of Sanchoniathon, or, as some write it, Sanchuniathon, the Phœnician Antiquary, who gives an Account μετ' ὀνομάτων Θεολογία; or, of the Phœnician Theologie: See Euseb. de Præp. lib. pag. 33. (Edit. mihi Paris. 1628.) This Antiquary was Translated by

by Philo Byblius : However it be, after all their Ethnick Boasts of the Egyptian Antiquity, Sanchoniathon himself is made a meer junior to Moses by that celebrated Draught of Antiquity, the Renowned Stillingfleet's Origines Sacrae. lib. 1. cap. 2. Now that Marsham was against the Origine of Human Victims among the Gentiles from the Instance of Abraham's offering up of Isaac, is evident to me, at second Hand, from the Cautious of the Divinity-Professor at Utrecht. I must confess, that at pag. 32, 33. of his lib. 1. cap. 7. Ægyptiac. he perfectly plagiarizes out of the Elder Vossius, de orig. & progr. Idolatr. Tom. 1. lib. 1. cap. 18. (Fol. Edit. pag. 74, b.) where he undertakes to correct Marsham from Eusebius, in the Language Vossius had corrected Eusebius Himself for the same Thing, utterly concealing that same Vossius which is very foul; and much like the Practise of a certain Writer, who quotes R. L. Barzelonita ostentat, but never Hottinger, that Translated him, and from whom alone 'tis but too plain by divers Circumstances, that he collected all those Rabbinical Glosses. But to dismiss this Conjecture, the Professor defends that other about Abraham's offering up of Isaac against the Opinion of Marsham, Ægyptiac. lib. 3. cap. 7. pag. 229. ad 237. usq.

(w) Noah Human Victims could have no other unquestionable Pretension but for Saturn] this. 'Tis true, in process of Time, when they came to deifie departed Hero's, or their brave Men deceased, the matter might be so far disguised, as the Pagan might mistake (w) Noah for Saturn, and Abraham's offering up his Son, for Noah's offering up one of His. Which Noah they took for the Planet Saturn, and hence might afterwards be brought by Satan to believe, their Saturn was pleased with Human Sacrifices, and, for that Cause, to offer up their Children first to Saturn, and in some time after to other Idols. Whatever it be, to frame it thus, (as Heathen Antiquity hath put the Matters together) is an evident Disguise of the whole sacred Story in Moses : And falls so far short of proving the Heathen Sacrifices of Mankind to be [more] Ancient than Abraham's offering up of Isaac (as (*) some Christian Writers may have fancied, running into Mistakes from their reading of Heathen Authors, and not knowing how to govern them by the Scriptures), that comparatively, it proves the later Rise of Pagan Historians; and that they all arose [below] Abraham's Time; their Ancient, and much boasted (v) Sanchoniathon, the Phœnician Antiquary, and Manetho the Compiler of the Egyptian History, are seen, by this very means, to be far lower than the time of Moses his Writings. This Sanchoniathon was the Man that gave the Instructions to their Philo Byblius, but erred extremely from Truth, laying matters so together, that it should look, as if their Saturn, that is, our Noah (as they disguised it) offered up his

quod post Goropium Becanum, Vossium, aliosq; innumeros, tot Argumentis Bochartus docuit, ut vix sit dubitandi locus. Noachum autem aliquem ex filiis suis Deo immolasse tam est falsum quam quod falsissimum. Witfii Ægyptiaca. lib. 3. cap. 7. pag. 231.

(x) Some may have fancied]. Non tamen novum & Abrahamo inauditum fuit hujusmodi sacrificium. Marsham Chron. can. pag. 77. If Witfius render it true, pag. 32. for in this I only rely upon his Integrity.

(y) Sanchoniathon]. " Philo Byblius saith that Sanchoniathon described his Theologie from the Books of " Taautus, whom the Egyptians call Thoyth, who was the first Inventer of Letters, and was a Counsellor to Saturn, whose Advice he much relied on. (Bp. Edm.) Stillingfleet orig. sacrae. Book 1. Chap. 2. page: 34. (Edit. mihi London. 1662.)

his Son. The true Original will still be found, upon the best Examination, to be *Abraham's* offering up his *Isaac* in the Figure, which the Heathen perverted to a gross [compleating] in the *Fact*: And drew the same, according to their own Apprehensions, into the first Practise. This was afterwards assisted by *Jephthah's* offering of his Daughter in Burnt-Sacrifice, who took her, and did with her according to his Vow, which yet hath begotten a great (2) Strife among Interpreters. This Business of *Jephthah* bred monstrous Con- ceits in the Compilers of *Heathen Theologie*, and whilst these Reports continued to be spread abroad in the Devil's Kingdom, that is, among the Gentiles the Rumour blown on by Satan, (a) thirsting after the Blood of Mankind, was certainly Influential; the Story being quite disguised into their (b) *Iphigenia* sacrificed by *Agamem- non*; and made the Disciples of the Devil obey his Instigation, that they fell to sacrificing of Humane Creatures in the general worship of their Idols under *Gentilism*.

(2) Strife, The Text is plain enough for it, and must carry it. Saubertus thinks Jephthah was not Sacrificed, de Sacrificiis, cap. 21. pag. 516. Itaq; non maculasse dici- tur Jephtha

nam, sed tantum fecisse ei, ut voverat; ut sc. virum non cognosceret, sed perpetuam servaret vir- ginitatem. Which is indeed a Contradiction to his Vow; for he did not vow her Virginity, but to offer her for a Burnt-offering, Judg. 11. 31. if then he took her, and did with her according to his vow, which he did vowed; her Father Jephthah must offer her up for a Burnt-offering. Abundance of Writers go (I know) of the other side; And there are as well many of this side; and particularly Ludovicus (the Elder) Capellus, hath strenuously, and to good purpose, as well as laboriously and prolixly defended the Affirmative part of the Question, as I find apud Critic. Sac. Vol. 2. from Col. 2076. to Colum. 2087. and at the end of his Spicilegium, the votum Jephthæ beginning pag. 164. Ad Cameronis myrothecium cal- lem. Edit. 4to.

(a) "The Devil also himself is said to appear in *Florida*, and to complain, that he is thirsty, that humane Blood may be presently shed to quench his Thirst. (Dr. Hen.) More's *Dialogues*. vol. 1. p. 408, 409.

(b) *Iphigenia*. Nempe ex hac historia de Jephthe, Deo filiam offerente, Occasionem cepit Ho- merus fabulæ de Agamemnone, sacrificare parato filiam Iphigeniam. (Gerb. F.) Vols. de Orig. Seu reg. Idololatr. vol. 1. lib. 1. cap. 23. pag. 91, b. of the Folio-Edition.

All this the Fruit of their Oracles.

By all this it appears, if we consider their Sacrifices of every creature in the Lump, of one sort as well as another, which the Devil had taught Men; there was nothing but a [black] Religion. The Heathen were very mindful in their Burnt-Offerings, which way the Smoke was blown, according to the Doctrine of their *Kapnoman- ticks*, or *divining by Smoke*: But God's (d) true Sacrificers, Holy

(c) Nec fu- mum sacrificio- rum in ventos abire permi- sere, nisi pri-

T

observassent quo & quomodo, utrùm sursum, an deorsum ferretur. Saubert de Sacrificiis. cap. 16. p. 368.

(d) Vide Brunsemii methodum rectè sacrificandi. Nec licuisse alio igne uti quàm sacro. hic autem is ille est, qui cœlo delapsus victimas oblatas absumpsit. Menoch. de Repub. Hebræorum. lib. 2. c. 8. col. 157. §. 7. in Lit. b. (Edit. mihi Paris. 1648.

(e) *Oracles of Men of the Old Testament, were to mind which way the (*) Fire of the Sacrifice came. This was to come from Heaven, and was pure without Smoke; it was forbidden to come by the Ordinary Sooty way of kindling. God's Sacrifices were to be kindled with (f) Cælestial, and not Culinary Fire. It is therefore a very injurious Opinion of the Great Francis Picus Mirandola, (g) Nephew of Count John, the Earl of Concordia, a Town in Italy, who thought God made use of the Sibyls, among the Gentiles, to supply their [want] of Scripture-Prophecies. Blind Mistake! we have seen by their Idolatries and Sacrifices, the Gentiles never took in any thing of Prophecy as it was Good from them, which if it had been of [God], would have been made effectual to the Good of such as receiv'd the Ministrations. Whereas, on the contrary, the Gentiles have ow'd their villainous Idolatries to the Sibyl-Cheats, and in the immediate Spring and Encouragements unto Paganism, have been led aside by these deceiving (i) Oracles of Satan; as he met with any fresh Occasion in the matters of the [Church] among the Sons of God, to put these things dubiously into the Thoughts of his Pagan-Votaries, thro' fallacious Responses by the Credit of their Oracles.

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Drus. ad Difficil. loc. Pentateuch.

cap. 26. pag. 259. (Edit. mibi Franek. 1617). Ex hac regulâ divinitus promulgatâ quilibet quam optime ratiocinabitur, voluntatem Dei hanc fuisse, ut sancti Patres, ignem Cælitus super sacrificiis demissum competentibus mediis alerent, & in sacros usus diligentèr conservarent. (Wolffg.) Franz Schola Sacrificiorum Patriarchalium sacra. pag. 97. Thes. 18. (Wittebergæ Edit. mibi 1654.)

(g) Sibyllas carminibus & multa & præclara fuisse prænunciatas, quanquam etiam deorum plurimum falsæ Religiones Sibyllinis, qui Romæ afferabantur versibus proveherentur, ut apud Zosimum quem supra citavimus, & apud Macrobius, & alios Gentium Scriptores, planè conspicitur; siquando verum vel earum una, vel plures de Christo vera præcinerunt, ad Gentium id instructionem factum, quod veris Prophetis non audiebant: (Joan. Franc.) Pic. Mirandul. opera. Tom. 2. (de rerum Prædicatione) Lib. 4. pag. 503.

(h) Φορτικῶτες δὲ Λακεδαιμόνιοι, ἃ πρὸς Λυκούργου χρησμῶν ἐν ταῖς παλαιόταταις ἀναγρῶσιν ἔχοντες, σοφιστικὸν ἢ ἡδὲ δῆγμα τὸ Θεμισκλέους, ὃ πρὸς Αἰθιωπίους τὴν πόλιν ἐκλείπειν, κατὰ νόμον ἢ βάρεσσιν φορτικοὶ δὲ Ἑλλήδοι νομοθέται, τὰ μέγιστα καὶ πλείστα τῶν ἱερῶν πυθόχρητα καδισάντες. which I render into our own Tongue thus. "The Lacedæmonians, retaining among their ancientest writings, the Oracle of Lycurgus, were more a Burden (than Plato). and it was a cheating Narrative of the mistocles (Oracle-wife), wherein having persuaded the Athenians to depart out of the City, he overcame the Barbarians in a Sea-fight: And the Compilers of the Greek Laws, (a burdensom sort of Men), who appointed a great many Sacrifices following the consulted Oracle of Apollo. (For the Pythian Oracle was Apollo's, and so called by one of his Names.)

(i) Si Oraculum πενοδυσιον, Conceptis verbis postulasset populus forsân illius Divinitatem in dubium vocasset, & Mandati insolentiâ vel immanitate percussus, Diaboli cultum abjurasset. Adeo ut hoc Oraculum affine videatur præcepto ab Apolline Pelasgis dato,

Καὶ κεφαλὰς Κερνίδος, καὶ τῷ πατρὶ σέμπετι εἶτα.

Cum enim vox εἶτα & hominem & faciem sonaret, alii hominem Saturno obtulerunt, alii Pelasgos de fungi posse dixerunt, si faciem mitterent. Spencer de legibus Hebræorum Ritualibus, Ec. Lib. 2. cap. 10. (Edit. mibi pessim. 4to. pag. 290.) The Dr's words in English are read thus. "If the Oracle in so ma-

any words had Commanded the sacrificing of Children, the People, it may be, had questioned the Divinity thereof, and being amazed at such an unusual and cruel Law, had thrown off the Devil's Worship. So that this Oracle (of making their Seed pass thro' the Fire to Molech) seems a kin to the (ambiguous) Precept given the Greeks by Apollo,

Send Saturn $\phi\omega\lambda\alpha$, send that Father Heads.

for inasmuch as the word $\phi\omega\lambda\alpha$ signifies a Man, or a Light, some offered to Saturn a Man, others said, the Greeks might do their Duty, if they sent him a Torch of Light.

There might have risen among the superstitious some kind of Doubtfulness, what should be meant by Heads, as whether Men or other Animals, and upon that, some might have sacrificed Men, and others Brutes: But in the word $\phi\omega\lambda\alpha$, there was such an inextricable Ambiguity that a scrupulous Conscience among the Pagans, could never get off, touching their Faith in the Oracle, without the sacrificing of Man-kind. For take $\phi\omega\lambda\alpha$ in the Accusative Singular, and it doth as much signify a Man, as $\phi\omega\lambda\alpha$ taken in the Accusative Plural doth signify Lights. Satan knew Ambiguity would be a more effectual Means to prevail upon Scrupulosity and Superstitious Disquisitions, than clear Precept would be able to work upon Human Subjection.

The Oracles of the Heathen managed by the God of this World.

And thus we have seen the horrid Concomitants and Consequents of the Sibyl's Doctrine in Idolatry and Sacrifices made up entirely of one Diabolical Piece of Imposture among the Gentiles, even as it pleased the Prince of the Power of the Air, to make up Mens Eph. 2. 2. Conceits in the Children of Disobedience to God. And by a mixture now and then of Scripture-Prophecies, which Satan could not but look for in the Event to fall on the World, he fore-saw the Advantage to be made of it from an Oracular beginning. He fore-knew partly that Christianity, for the sake of it's absolute Purity and Contradiction to Paganism, and so a Repugnancy to the Devil's Kingdom, must be disparaged as a Pagan Fable: As much as to say, Do you Glory in this or that, as your Christianity? Such or such a piece of your Religion may be found in [our] Writing or Divinity. Accordingly, as the Devil would have it, it fell out, that the Christians by the very Pagans were reproachfully called (1) Sibyllists. As if you should say, can you taste without Scruple of our Broth, and w'ont you touch of our Beef too? The Devil knew it too partly, that Christianity might be Corrupted by the Professors thereof, which hath also notoriously come to pass in the Papal Kingdom.

(1) Celsus
I perceive
threw is in the
Teeth of Origen.
 $\delta\pi\alpha\iota\ \delta\iota\ \tau\iota\ \nu\alpha\iota$
 $\delta\iota\ \nu\alpha\iota\ \chi\iota\ \Sigma\iota$
Upon $\beta\acute{\upsilon}\lambda\lambda\iota\sigma\tau\alpha\iota\ \tau\acute{\alpha}\chi\alpha$
 $\pi\alpha\rho\ \kappa\alpha\theta\omicron\varsigma\ \tau\iota$

ὡς ἐγκαλῶντων τῆς διουσίας προσηγορίαν γίνεσθαι τῶν Σιβύλλαν, ἢ Σιβυλλιστῶν τοῖς τοιαύτοις καλεσάμεν.
That is, "And he says also, that some are Sibyllists, (reflecting upon the Christians) he hath soon heard it from some that mistake them, who think Sibyl a prophetess, and from them that call such as these Sibyllists. Origen contra Celsum. lib. 5. pag. 273. (Edit. mihi Consabr. 1677.)

Upon this Foundation it is easie to give *Answers* to what hath been written and urged to ridicule the Truth of Fact in the matter of the Sibyls; As if indeed there had been no such original Cheat in the *Pagan World*, nor *Satan* disguised any of the Truths of the New Testament at this rate; and all because there be evident Predictions of [Christ] in the Sibyls.. Now there is a *Distinction* upon the State of the Question might decide the Matter, if Men would receive it, 'tis this. Whatsoever may particularly be made out by *Old Testament-Light* in the Sibyl-Prophecies is genuine, (and might easily be counterfeited by Satan thro' them): And whatever cannot be particularly made out by *Old Testament-Light*, is Spurious and Supposititious: There is no doubt to be made of it. And I don't find but this *Distinction* will stand against all that is said: And all that is said to maintain they are Counterfeit is cramm'd into one (1) Aphorism of their *Vossius*. In short, I am not ignorant, how the Sibyls, the eldest of all prophane Poets extant, have been lookt upon to be Supposititious. (m) *Opsopæus* notoriously hath led the Vane to a (n) Troop, and most fight under his Standard, who oppose the genuine Authority of these Books, as none of the Sibyl-Productions: Nay, it hath been prest into (o) Foreign Service, to maintain an (p) *Artheistical* conceit that the Prince of the Power of the Air never propagated his Kingdom by Mimical and Diabolical Im-

(1) Ex his
ita Colligi-
mus, Sibyllina
Oracula, quæ
hodieq; octo
libris collecta
superfunt, con-
ficta esse &
suppositicia:
vel siqua in iis
genuina super-
sint, saltem iis
vetera illa mi-
rificè esse in-

terpolata, aliis mutatis, aliis additis præsertim illis, quæ clariùs multò nobis Religionis mysteria, & Evangelicam historiam describunt, quam à Prophetis ipsis factum erat. (Fob. Gerb.) Voss. de veterum Poetarum temporibus (de Poetis Græcis. or. ps. ima. pag. 8. (Edit. mihi Amstelodam. 1662.)

(m) His Annotationes ad Oracula Sibyllina, wherein I find by the Learned Mountague, he hath utterly discredited the Authority of these Books, were Printed as long ago at Paris as the Year 1599. saith the Oxford Catalogue. Mirari autem soleo viros eruditos, Opsopæum, nempe, operam suam tulisse, & ita malè elocasse, in colligendis, recensendis, illustrandis Sibyllinis Oraculis: typis elegantioribus procudendis: additis figuris & formis æneis: indicibus quoq; non levis laboris, sumptus. & industria, si fuissent malè fide per obscurum aliquem. & improbum, e nescio quo gurgustio, tenebrionem obtulisse. Ridiculum mihi videtur, &c. Montacut. Appar. ad Orig. Eccles. Appar. 3. pag. 136. And indeed that Bp. might well expose him for being at the Labour of his Collections, and Indexes, and the charge of Copper-Cutts, to illustrate the Giants of Utopia, and relate every thing so large and nicely in them, and yet believe nothing of them.

(n) Nam equidem ingenuè profiteor, omnia hujus generis five Oracula, five Enuntiata, quo aptiora sunt, cō fieri mihi suspectiora (Isaac) Casaubon. Exercit. contra Baron. Eccles. Hist. Exercit. 1. §. 10. ad Appar. Baron. Num. 18. pag. 66. (Edit. mihi pessim. viz. 420.) But the Reasons he adds, may easily be dissipated under the Restrictions I have laid down: Especially, 1. The measure of them by Old Testament-Light; 2. That the Canon was distorted by Satan among the Gentiles, and not taught them of God. 3. Satan's arguing from divers Expressions in some places at a distance of the O. T. [compared]. 4. Satan's quest at God's Ends in his Institution of the Jewish Worship, that it must end in some more perfect Sacrifice than that of the Law; Especially God's Command to Abraham, to Sacrifice Isaac upon Mount Moriab, and yet interposing again to save him, compared with the Temple, and instituted Sacrifices, afterwards set up upon that very Mountain whither Abraham went to do it, were Grounds enough of Suspicion for Satan

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" at first e
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" pag. 77
" the Year 1
" said Sir W.
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to frame a Scheme of Generals in Christianity, and some things very particularly, even from Old Testament Light, and allow what is not so, Lastly, To be foisted in; These things laid down, and argued in the preceding Discourse: give me Scope enough for different Conjectures from that Learned Gaul, touching the Sibyls. It was this Great Man however that won over Sir Walter Raleigh to the Opinion, as himself confesseth "Of the Sibylline Predictions I have sometimes thought reverently: Tho' not knowing what they were (as I think, few Men know) yet following the common belief and good Authority. But Observation of the shameful Idolatry, that upon all Occasions was advanced in Rome by the Books of Sibyl, had well prevailed upon my Credulity, and made me suspect, tho' not the Faith and Pious meaning, yet the Judgment of Eusebius; when that Learned and Excellent Work of Master Casaubon upon the Annals of Cardinal Baronius, did altogether free me from mine error; making it apparent, that not only those Prophecies of Sibyl, wherein Christ so plainly was foreshewed, but even the books of Hermes, which have born such Reputation, were no better than Counterfeited pieces, and at first entertained (whoever devised them) by the undiscerning Zeal of such, as delighted in seeing the Christian Religion strengthened with Foreign Proofs. Raleigh's *History of the World*. Lib. 5. cap. 5. pag. 771. (Edit. mihi Opt. London 1687.) Note, this *History* of Sir Walter was first published in the Year 1614. The next is the Learned Hakewill, who wrote in 1627. and professeth himself with the said Sir Walter, to be of Casaubon's mind. "That the Sibyls clearly foretold many things touching the Name, the forerunner, the Birth and Death of Christ, &c. which notwithstanding (as Casaubon hath learnedly observed) seems to be contrary to the Word of God, that so profound Mysteries should be [revealed] to the Gentiles, so long before the Incarnation of Christ.—While the Church of Christ was yet in her Infancy, many such kind of Books were Forged thereby, to make the Doctrine of the Gospel more passable among the Gentiles, and no Marvel then that these of the Sibyls passed so current among the rest. Hakewill's *Apol. for the Power and Providence of God in the World*. pag. 6. (Edit. mihi Oxford 1627) it was afterwards reprinted in 1630. then in 1635. afterwards, in 1638. And there I think it stands; so [great] an Esteem had the Men of those Days of Subjects of this Nature, which that Prelate laboured in Composing, and so [little] regard have Men had for them in the Days since. After him succeeded the Father of Lewis du Moulin, who had no great esteem neither of the Authority of the Sibyl-Books, in some Passages wherein I have argued for the Authentick Original. Afferturq; ejus *Æssays* ubi primæ literæ versuum, hæc verba efficiunt, *insus xēisē, &c.* quæ quidem ut credam non esse conficta adduci non possum. (Pet.) Molin. *Vates, seu de Præcognitione futurorum*. cap. 14. pag. 192. (Edit. mihi Lugd. Bat. 1640.) And Baldwin the Lutheran, a dozen Years before Him. Edit. 1628. *Libri Sibyllini suspecti sunt*. Balduinus de Casibus Conscientiæ. However, he follows Casaubon too. Multis doctis viris isti libri sunt suspecti, quod recentiores habeant autores, eosq; Christianos, qui talia sub nomine priscorum in gentilitate Sophorum scripserunt, ut pagani felicius convincerentur, in quâ sententiâ etiam est Augustin. Lib. 18. de Civ. Dei. cap. 47. (And yet they are wont to bring his Authority of the other side): vide prolixè hæc de re differentem Casaubonum Contr. Baron. Bald. de casibus. pag. 68. (Edit. mihi Francof. 1654.) Atq; hæc omnia non parum lucis accipient ex doctissimi Obsoletus notis, quæ Sibyllinis Oraculis addidit in editione eorum Parisiensis. ad ea. ne hic longior sim, lectorem meum remitto. (Joan. Gerb.) *Vols. de Poetis Græcis*. pag. 8. Primus, quod quidem appareat, illius erroris auctor & fator fuit Sibyllinorum Carminum parens, quod opus sub Hadriano Augusto circa A. D. 138. effictum atq; editum fuisse doctissimus Blondellus noster (l. des Sibylles) proprio de Sibyllinis opere demonstravit. Dallæus *advers. Latinorum de cultûs Religiosi Objecto Traditionem*. lib. 3. cap. 2. pag. 475. (Edit. mihi Genev. 1664.)

(o) Foreign Service]. "How Witches should come in here I cannot tell, no, nor how Devils either, unless you believe that Devils made answer at the Heathen Oracles. Wagstaff's *Quest. of Witchcrafts debated*. pag. 20.

(p) "For assuredly that saying was nothing so true in Politicks, No Bishop, no King, as this is in Metaphysics, no Spirit, no God. (Dr. Hen.) More's *Antidote against Atheism*. pag. 278.

The Matter of the Sibyls Stated.

(q) His Testimoniis quidam revidi, solent eò confugere, ut aiant, non esse illa carmina Sibyllina, sed à nostris conficta, atq; composita. Quod profectò non putabit; qui Ciceronem, Varionemq; legerit, aliosq; veteres; qui *Erythraam* Sibyllam, ceterasq; Commemorant: quarum ex libris ista exempla proferimus, qui auctores ante obierunt, quam Christus secundum carnem nasceretur. verum non dubito, quin illa Carmina prioribus temporibus pro deliramentis habita sint, cum ea nemo tum intelligeret: denuntiabant enim monstrosa quædam Miracula; quorum nec ratio, nec tempus, nec auctor designabatur. Denique *Erythraa* fore ait, ut diceretur insana, & mendax.—Latuerunt igitur multis sæculis. Lactant. *de verâ sapientiâ & Religione.* (apud Opera.) Lib. 4. (pag. 201, 202.) *Cantabr. mibi Edit.* The next is Eusebius of Cæsarea, whom I mentioned and produced before in the *Erythraean Acrostick.* The third shall be one of the African Doctors, or, He of Hippo in the Southern Church of old. in his thirteenth Book against Faustus the Manichee. Sibylla porro, vel Sibyllæ & Orpheus, & nescio quis Hermes, & siqui alii vates vel Theologi vel sapientes, vel Philosophi Gentium de filio Dei, aut de Patre Deo vera prædixisse seu dixisse perhibentur: valet quidem aliquid ad Paganorum Vanitatem revincendam non tamen ad istorum auctoritatem amplectendam. Augustin. Tom. 6. (*Contra. Frausum Manicheum.* lib. 13.) pag. 199. cap. 15. (of the Long-Line Edition). A good Argument to prove, that as he believed not their Authority to be of God, so he neither believed their contrivance Countersfeited by Christian Writers. Sibyllæ generaliter omnes scæminæ dicuntur prophetantes, quæ ob divinam voluntatem, omnibus interpretari, & ventura pronunciare solebant. Tradunt autem doctissimi authores, decem fuisse Sibyllas. Gotfrid. Viterb. *Chron. ps.* 10. col. 249. (*Edit. mibi* 1559.) And some things in them having such a visible opposition to Paganism, the very Heathen look upon one or two of them to be Mad. Et Maro prius *Cumæa Sibylla* furorem & rabiem tribuerat, unde illud in sexto *Æneidos*; *Talibus ex adito didis Cumæa Sibylla, horrendas canit ambages, antroq; remugit, obscuris vera involvens ea fræna furenti, Concutit & Stimulos sub pectore versat Apollo.* (Joan. Franc.) Pic. Mirandul. opera. Tom. 2. (de rerum Prævisione. lib. 4.) pag. 502, 503. (*Edit. mibi Basil.* 1573.) Prima Sibylla fuit *Pertica*—ac de Christo Domino innumera cecinit, deq; ejus adventu, cui cæteræ quoq; Sibyllæ concinunt. Lud. Vives ad Augustin. *de Civ. D.* cap. 23. colum. 1063. in *Lit. C. & D.* Quæ cum Oracula futurorum diversis Carminum generibus proderent, multa quoq; de servatore nostro Christo, & humani generis Redemptione prænuñciaunt, & literis quoq; mandarunt tanta prænotionis certitudine & claritate, ut præterita magis, quam futura videantur scripsisse. Sixt. Senens. *Biblioth. Sanctæ.* lib. 2. pag. 103. alias 113 (mispage) (*Edit. mibi Colon.* 1586.)

His

His Omnibus sit perspicuum, nomen regis, & uncti in sacro sanctis carminibus esse nomen Christi, his in Psalmis, latitare divinam, sceramq; Mysteriis Philosophiam, quam Sibyllæ quæq; divini us in-
sam, Carminibus suis, eodem tempore, quo Prophetæ in Judæa, in suis regionibus concinebant.
Steuch. Eugubin. Tom. 2. Enarrat. in Pla. 2. Fol. 10, a. (Edit. mihi Venetiis. 1591.)

As to the lavish words of his Pen else-where, I regard him not, where, after the manner of the Papists in these things, he over-doth. Nullus enim Prophetarum tam clarè & apertè de Filio Scripsi, ac Sibylla Erythræa. Steuch Eugubin. Tom. 3. de Perenni Philosophia. lib. 1. (Edit. mihi Paris. 1578.)

As to the Testimonies of the Reformed, I will produce but Two, and each of them from Men of as great Brain and Thought in such matters as any, viz. Bp. Montague, and Bp. Barlow.

Et profecto, quicquid Cicero sentiebat—&—Virgilius persuasissimum habebat ex Oraculis illis Sibyllinis.—neq; tanta est Autoritas doctissimi Exercitatoris (Casauboni) ut contra Eusebii sententiam, Constantini magni, & aliorum è Patribus, illi potius assensum, quàm ipsis adhibeamus. Montacut. Appar. ad Orig. Eccles. Appar. 3. pag. 133.

Sicut in confesso est nonnullos versus Sibyllæ ascriptos esse Spurijs; si et multos esse genuinos; & legitimam Sibyllæ Sobolem. Barlow Exercit. Metaphy. de Deo. Exercit. 4. pag. 146.

stantial help to determine it; I look to the Essential Supplis of Truth revealed in the Old Testament to decide it; which way of Arguing, tho' the fairest and fittest to state and determine a Controversie of this Nature, I must profess is a Path I have Travelled in, thro' the Argument, alone, respectively; yet I have not been alone therein, absolutely; for the Light of the [Old Testament] hath been with me. Moreover, This hath enabled me to oppose the Mistake of those Men who argued against it from the invented Topick of Revelation to the Gentiles, in the Books of Sibyl: This reacheth not the State of the Case, therefore is wrong suggested to determine it. For, tho' Sibyl [uttered] many things, she uttered nothing by [Revelation]. This is injurious to the Old Testament to Assert. Isaac Casaubon therefore and his Followers have been mistaken in this Point: Because Revelation is when the Prophetick Spirit is sent of God, whereas when any other Prophetick Spirit takes up the Matter from Revelation in the Word laid down before, as Satan did there, and comes with it of himself, 'tis but meer [Utterance], and falls far short of [Revelation] to the Gentiles; And this was the Case of the Pagan Oracles. Now upon the opposite Testimonies given, the Reader must be reminded, that where any thing is uttered in those Sibylline Books, being a particular matter of the Christian Religion in any thing Christ spake or did, and that more plainly in Words than the Old Testament hath given Light to speak, and [as] clear as the Revelations of Gospel-Light in the New Testament it self, it was evidently [foisted in] upon the Plausible Ground-Work: And we may be confident [Sibyl] never uttered such individual Superstructure. Yet still these Additions ought no more to prevail against the Authority of a Ground-work, and so be made use of to prove the whole Spurious, than the same Prank used in tampering with the Fathers, is suffered to be of any Force to question the Authority of the Fathers, and induce the Reformed Writers to believe

lieve them all Spurious; because the [Fathers] have so corrupted Themselves, that it hath been the easier Work for their [Popish Sons] to corrupt them more. (I have very large and sufficient Preparations collected by me, and am disposing them, out of near all the *Greek and Latine Fathers* in general, to be published in words at length, if the Lord spare Life and Opportunity, that will make good this Charge, and lay open something of the Myſtery why the World was designedly abused, as it is at this Day, with the Pomp and Splendour of so many of the *Paris Editions* of them.)

Touching the *Sibyls*, as to that common Branch of Objection, the Devil would not speak any thing he knew of *Christ*, because it was *against* him, 'tis answered out of the *New Testament*, was not Satan constrained to confess what the Nation of the Jews would never own, *I know thee who thou art, the Holy one of God, Mark. 1. 24.* Further, did not God permit Satan to set upon *Christ Himself* with Portions of the Old Testament-Writings? Now the main thing that makes the Books of *Sibyl* be lookt upon as *Spurious*, is, that divers things Revealed in the Old Testament are by *Sibyl* foretold should come to pass. Had not Satan a way of engaging against our Lord *Christ*, even out of some assistances of the Old Testament, which yet revealed that our Lord *Christ* should be *more than Conquerour*, by treading upon the *Lion and Adder*, and trampling Satan and his Interest together under Foot? If Satan was so Bold or Blind to set upon *Christ*, and try if he could win Him over to *fall down and worship him*, why should I not believe God would permit Satan likewise to set upon the *Pagan World*? And that whilst the Enemy of Mankind expressed the *Substance* of what was revealed to the Church of Old, he would artificially *disguise* the same, that a Thousand Mistakes might follow? Why, should I not believe the Devil had learnt his Lesson in the *Prophets of God* to Read his Lectures at the *Oracles of Sibyl*, who had in all Ages set himself up God's Ape to be *god of this World*? What, tho' from Old Testament-Light he fore-told the Events of the highest Nature, and in *Sibyllical Acrostick* uttered *Jesus Christ, a Saviour, a Cross*? When as he had learnt before to mint a Worship for the [Pagan] World, conformable to the [Jew] disguised out of *Moses's* Writings in the very name of *Sacrifices* (whilst he concealed their true *Nature and Object*) which in the right Notion of them were originally designed to Point towards Salvation by this very *Cross of Jesus*? The Truth is Evident. And this Doctrine conveyed to the Gentiles thro' the Air by the Trumpets of *Sibyl* and *Oracle* in deluding Sounds, the Air being the Seat, where Satan hath his Dominion, as he is the *Spirit ruling in the Children of Disobedience* (the true Key of opening the Text) and no other ways, hath been a Trick in their *Natural Theologie*

Psal. 91. 13.

Math. 4. 9.

2 Cor. 4. 4.

Eph. 2. 2.

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that ruin'd the Gentiles before Christ's time, in Soul and Body. for at that time, they were without God and without Christ in the World, as the Apostle in this very Chapter of his Epistle to the Gentile-Ephesians puts them in Mind, where he had been calling Satan the Prince of the Power of the Air: And herein, 'tis evident to me, Satan, as god of this World, in Conjunction with his being Prince of the Power of the Air, expected to make some Earnings to himself of the [Sibylline Predictions] when the [Gospel] came, having foreseen by Old Testament-Light, that the Gospel must come among the Gentiles. And what those Earnings were have been cleared before; as 1. To stumble the Jews. 2. To divide and entangle the Gentiles. 3. To corrupt them in the Vitals of the Gospel by mixing Pagan Superstitions upon a specious Bottom of Pagan-Christianity; that so when the Devil foresaw he could not hold all, he would reserve and keep what he could. All these things I have in near [50 Pages] put together, and [added] to my Sermon on John 3. 8. which I verily believe is a fairer Account of Eph. 2. 2. than hath been ever given; And secures the Thesis upon it, I have laid down, that Satan is the Prince of the Power of the Air [internally], as the Air is form'd up articulately by Ministers of Unrighteousness (to God and Mens Souls) into windy Doctrines, and then managed by Satan, as the Prince of the Power of the Air (so modelled) to the undoing of the Children of Disobedience; and this now in a way as speciously agreeing with the [Gospel], as of Old he did it in the [*Pagan] World by Sibyls and Oracles: And not that he is [externally] the Prince of the Power of the Air to raise Winds and Storms from the Clouds; which was the thing I proposed to Demonstrate and lay open.

Eph. 2. 12.
Ibid. v. 2.

See 2 Cor. 11.
15.

(*) Principem Potestatis, id est, Diabolum, significat sæculi intelli-

gentiam corrumpisse, ut ab uno Deo recederet, multorum Deorum Opinionem suscipiens. Ambros. Opera. vol. 1. Comment. in Eph. ad loc.) col. 495. (Edit. mihi Paris. 1614.)

The Cessation of Oracles.

I have a few Words to add about the Cessation of Oracles, that great Mercy to the Gentile World. There were Two grand Oracles of the Heathen. One of them was that of (*) Jupiter Hammon (or, Ammon) in Egypt, (†) ceased at the Glorious founding of the Gospel, as was foretold in Isaiah, all the gods of Egypt should be moved: And

(†) Καὶ τῶν νεῶν ἐξήκοντα μὲν ἀπέστειλεν εἰς Αἴγυπτον. — then ἐπέμψεν εἰς Ἀμμων ὅς αὐτοὺς ἀπὸ ῥήτων πνευματικῶν πε-

πομπὰς παρὰ τῷ Θεῷ. That is, " And sending Threescore of his Gallies into Egypt,—he sent certain of his Men unto the Oracle of Jupiter Ammon, to ask some secret Question of that God. Plutarch. Opera. Tom. 1. (Cimon) pag. 490. (Francof. Edit.)

(†) Δυοὶ δὲ διὰ πύτων τῆς τῶν ἰδωλῶν καταστροφῆς καὶ τὸν τῶν Ἀιγυπτίων βασιλείαν ἐμβάλλουσιν. i. e. " And hereby he makes known the time of taking away the Idols of the Egyptian Kingdom. Procop. in Isa. (ad loc. Isa. 19. 1.) pag. 266. (Edit. mihi Paris. 1580.)

The Cessation of Oracles.

(i) "Ὁπ πῖς πει τὰ μαν
τῶα καὶ χρησίμια πικρὰ ὡς
δαίμονιοις ἐκλήσκει τὴ κομ-
δὴ συνεκλῆπαι τὰ τιαῦτα καὶ
φουρῶντων ἢ μετρίαντων ἀπὸ
βάλλει τὴν δύναμιν. Read
in English thus; "That
"their Dæmons (gods or
"Devils) which were set
"over the Oracles failing
"thru' their great Dili-
"gence they had been at in
"looking after them, all
"those Oracles failed with
"them, and either fleeing
"away, or going away from
"them, they lost their
"strength. *Plutarch opera*
Tom. 2. (de Defectu Oraculo-
rum.) pag. 418. in Lit. D.

(u) Ἀπίπυσι δὲ τὴν Πυ-
θίαν ὁ Θεός. Idem (de Py-
thiæ Oraculis: cur nunc
Pythia non reddat Oracula
Carminē.) *Tom. 2. pag. 406.*
in Lit. F. Baron. Annal. Tom.
2. ad An. Christi. 100. pag.
2. § 3.

(w) Hecatombæ autem
tale Sacrificium est: Cen-
tum aræ uno in loco cespiti-
tæ extruuntur, & ad eas
centum sues, centum oves
maclantur: nam si impera-
torium sacrificium sit, cen-
tum leones, centum Aquilæ,
& cætera hujusmodi Ani-
malia Centena feriuntur.
Jul. Capitolin. (in Maximo
& Balbino. §. 41.) apud
Hist. August. Scriptores

6. pag. 691. (Edit. mibi Lugd. B. 1661.) vid. Niceph. Calist. lib. 1. cap. 17. Sueton. in Octav. cap. 94.
cap. 70. & cap. 29. Oraculum insuper Apollinis nato Christo, sicut & reliqua, sublatâ potestate
tenebrarum virtute veræ lucis obmutuerat, ita Augusto accidisse legimus. Cum enim is. factis semel
atq; iterum ex hecatombe sacrificio Omnium maximo, Apollinem Delphicum consuleret:—Versibus
Græcis, cur Oracula Evanuissent, in hanc sententiam de Christi recentis nati Numine, ejusq; Poten-
tiâ respondisse traditur. πῶς ἰβ' αἶ' κέλεται με, &c. *Camerar. oper. subciv. vel med. Hist. p. 1.*
pag. 265, 266.

(x) Biblioth. PP. Tom. 8. 'Οι τῆς Σιβύλλας χρησμοί, five *Orac. Sibyllin. Lib. 8. pag. 61. (Acrostichis*
de Christo.) Et Monum. PP. Tom. 1. pag. 165.

And then what wonder, if when Christ came Spiritually by
the Doctrine of his Apostles into that Country, and opened
their Mouths, he did by the same Mighty Power stop the
Mouth of Devils? Poor (i) *Plutarch* could not tell the Rea-
son why; only thought the Matter of the Prophecie was spent,
and the Oracle grew weary. But the most remarkable Instance
of their ceasing is in the other Oracle of *Apollo* in (u) *Greece*.
This is given us as a full Proof of the silencing of Oracles.
'Tis the last Response of that Oracle at *Delphos* to *Augustus*
Cæsar, after the Birth of Christ, when all the Superstitions
of the *Delphian* Altar in a whole (w) *Hecatomb* of Sacrifices
(or a Hundred of them added, and multiplied one after ano-
ther on so many Altars built distinctly by the urgent Empe-
ror to his god in an Extraordinary Case) prov'd to be in
Vain. All the charges of his Princely Journey and Imperial
Equipage from *Italy* to *Greece*, and from *Rome* to *Delphos*,
lost; all his Numerous Sacrifices at the expensive Altar wast-
ed, and the whole Train of the Ceremony ineffectual. It
was enough to break the Heart of a *Roman*, to meet with a
[silent] *Apollo* in *Greece*. The Votary is resolv'd his Dumb
Oracle shall speak: He presses him to Answer, and will
hear the Devil, in *Apollo*, use his last Words: And what are
they? An unwelcome Ditty sounding out three doleful Verses,
in Lamentation, that his Votaries and He, in the Oracle-
way, must part for ever.

The Tristich, or Three Verses of *Apollo's* Oracle at *Del-*
phos to *Augustus*, as they are presented to us in the Language
of the Country wherein uttered, and as I find the Acrostick
preserved in store in the (x) *Library* of the Ancients, and
the *Monuments* of early Writers, are in *Greek* thus;

Π αἶς ἐξ αἶ' κέλεται με θεοῖς μακάρεσσιν ἀνάσσειν
Τὸν δὲ δέμον περιλπεῖν, καὶ αἶδον αὐθις ἰκλῶν.
Λ οἰπὼν ἀπ' αὐτῆς σιγῶν ἐκ βαρμῶν ἡμετερέων.

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The Cessation of Oracles.

III

Some of our (r) Modern Writers do retain the Words of the Greek Copie.

The same Three Verses of Apollo's Oracle at Delphos to Augustus, after the manner of Language in his own Country, Italy, He being a Roman, are thus.

*Me puer Hebræus divos Deus ipse gubernans,
Cedere Sede jubet, tristemq; redire sub Orcum,
Aris ergo debinc tacitis * abscedito nostris.*

Some of our (2) Modern Writers go only by the Copie of the Latine.

These Verses of the Oracle are Englished by (a) Mr. Oliver Heywood in a Tetrastrich, or Stanza, of Four Verses, thus;

*An Hebrew Child, God, who all gods doth quell,
Bids me give Place, be Silent, pack to Hell:
Henceforth forbear these Altars to Adore;
[He] speaks to you, who never shall speak more.*

They are rendred again better by (b) Sir Thomas Browne, Dr. of Medicine, thus;

☞ *A Hebrew Child, a God all gods excelling,
To Hell again Commands me from this Dwelling:
Our Altars leave in Silence, and no more,
A Resolution e're from hence implore.*

And here it is, the Devil ceasing to be the Prince of the Power of the Air Vocally, he hath changed his Method since his Silence, and becomes so Mentally in the Children of Disobedience. And so much for all this Matter touching the Sibyls.

In the Grecian Epirus, about the safety of their Thebes, a City in Boeotia, another Country in Greece, against the Hostilities of the Greeks of Achaia; He was promised by that Oracle, that if they would do the vilest Act, they should have the kindest Answer. As the Patriarch of Constantinople informs me. *Χερσὺς ὃ πῶς θεοῖς ἰκέτασιν, αἱ, εἰ κήρυαν ἀσέβητα ἀπὸ βήσσιν, νινάσσιν.* Phot. (Patr. CP.) Bibliothec. pag. 990. (Edit. mihi Rothomag. 1653.)

(y) Moræus de veritate Rel. Christian. cap. 32. pag. 649. (where the latter Verses me puer Hebræus, &c. are expressed too). Camerac. Oper. Subciv. five Medit. Historie. ps. ima. pag. 59. & pag. 266. Our English Cosmographer Heylin. lib. 2. (Greece) pag. 194. (opr. Edit. in Fol.)

* Some Copies read *tacitum discedito*.

(2) Baron. Annal. Tom 1. Appar. §. 25. Edit. mihi pag. 9. The Bp. of Norwich barely cites Two Verses of the Three from the said Cardinal, as that Annalist had confessedly transcribed them all out of Cedrenus, and others. Montacut. Antidist. pag. 190. Justinian in Epist. Tom. 2. pag. 131. ad loc. Eph. 2. 2. (Edit. mihi Lugduni. 1613.)

(a) Hierarchy of Angels. lib. 1. pag. 24.

(b) Enquiries into Vulgar Errours. Book 7. chap. 12. pag. 297. (Edit. mihi Lond. 1686.)

☞ And no wonder, the Oracle's Mouths were stoppt by Him that was manifested to destroy the Works of the Devil, 1 Joh. 3. 8. when Oracles were so plainly of the Devil, that To when the Theban Votary consulted the Oracle of Dodona

The Sense of Eph. 2. 2. Proved.

TO Conclude the whole, I will produce some Arguments for this Interpretation of that Place *Eph. 2. 2.* assisted so much by the History of the Matters, and opposed to the (*) *Common Thought*, tho' far from *Universal*.

1. When the Devil is called *the Prince of the Power of the Air*, it is presently added, by way of Explication, in the *Restriction* [how] to understand it. viz. [as] he is *the Spirit that worketh in the Children of Disobedience*; which proveth, the Spirit of God here designed to set out the Devil, not externally operating in the *Meteors*, but internally working in the *Minds* of the unrenewed: As much as to say, he is cast out of the *Oracles Vocaly*, and now he is got into *Men silently*, more consistently with the Gospel-State, and more directly in Opposition to the Holy Spirit of God in the Souls of the New-born under it. And this is to do it more Cunningly, and like the *Evil Spirit* indeed, to do it thus in Opposition to the *Holy Ghost*. And yet thus Satan manageth the unbelieving World of *Jew and Gentile*, possessing the Hearts and Heads of Men with the pestilential Wind of Doctrine, and thereby fastening strange Conceits upon their Imaginations in the Tenents of Ungodliness to their utter Undoing. So that 'tis not *the Prince of the Power of the Air*, as any great thing he doth by *Force of Winds*, but by *Sleight and Wiles* of Suggestion, roaming up and down in the Air as his proper Sear, till he comes at length to be *shut up in the bottomless Pit*, at the coming of Christ's Glorious Kingdom; which Men ought to pray for, if they understand the Prophecies which speak of the Church's Amplitude and *Glory Evangelically*, and not that Carnal Amplitude and Glory which the *Conclave* have Boasted of at *Rome*. Therefore let it not be thought, that in this *Second* to the *Ephesians* the Holy Ghost speaks by the Apostle of Satan in the *Weather*, (the Air there) to Conjure and raise Winds; but he fixeth it upon his * *Wild Principles among the Sons of Men* (in the Air there): not those Principles which [some] sort of Men will [have] to be || *Wild*, but which the [*Holy Ghost*] by his Light in the written Word has [discovered] to be *such*; where *Wild*, in God's Account is that sort of Divinity which doth not grow upon the Root of all Truth, *Jesus Christ* himself. And there is a [way] in Religion taught cunningly by *Satan*, and yet too apt to be received among *Men*; there is much *Heart-Religion* in the World, as well as *outward Profession* among all Parties, *Zeal* for Parties too, which some call *Love*, and when they look upon it to incline towards their *own* side, (whether *Christ* hath any thing to do with it, or no) they miscall this *Carnal Affection*, the great *Duty of the Gospel*: But all the while is so far from it, that I am persuaded it will one Day (I am looking for and hastening towards) be found

* *Op. 38*
ἀλλ' ὁ πνεῦμα
ἀλλ' ὁ πνεῦμα
b. c. "He
 "doth not
 "rule the Air,
 "but Men of
 "Airy
 "Thoughts.
Occumen.
comment. vol.
2. ad loc. pag.
14. (Edit. mi-
bi Paris. 1631.)
Airy Thor's
are such evil
Thoughts as
are put into
the ungodly
by him, that
has his Seat in
the Air.
 || *Ista ipsa Re-*
ligionis veri-
tas multum
erroris Cali-
gine est obte-
nebrata. Prizip-
cov. vid. opera.
pag. 143. col-
um. b.

to be from Satan, and Corrupt Nature which he manageth, whether Men See it or no: They are called *the Children of Disobedience*, notwithstanding all the Advances they make in an unconverted Condition, while they belong to any *Party*, or *Church*, under the deceivings of Him, who transformeth himself into an *Angel of Light*. 2. This saying of the Holy Ghost by the Apostle, that Satan is the Prince of the Power of the Air, must in some sense be absolutely true, because the Holy Ghost always speaks some absolute Truth, or other, tho' we cannot always understand him, and fathom it. 3. It can no way consistently be made out, to be sure never was, so far as I could discern, that the Devil is Prince of the Power of the Air in the [Vulgar] way of understanding and interpreting it, as if he had Power to fill a whole Country with stormy Weather, and make such a near approach to the Great Works of that God alone, who Commands and raiseth the stormy Wind. How can this consistently ly together with God's Challenges of the Power of Meteors to himself? Grant this Power to Satan, tho' upon God's Permission, and then see if a main Argument, which God ascribeth unto himself, his raising the Power of Nature for his own Glory be not lost. Whereas, God will not loose this piece of his Glory, it being too high for any meer Creature, to say he hath created Strength enough to do so great a Work of God. The Creature must in Homage ascribe this to God [alone], as the Glory due unto his Name. 'Tis said, [He] caused the Wind to Blow in the Heavens, and by his POWER, he brought in the South-Wind: Psa. 78. 26. by HIS Power, not by * the Prince of the Power of the Air. Now if the Devil were so powerful in any sense whatever, to do this, it would be no such Argument for God to insist on. A Wind is a Power extended over a whole Country, and such a Wind as [we] felt, intended and rais'd into a mighty Fury as well as extended: Whereas the Devil is able to do no more than contract the fury of his Power; he cannot enlarge it towards such an approach to Immensity. [We] poor Worms are able with our Breath to excite a [contracted] Motion in the Air, and strong enough to blow out a Candle: And [Satan] can do a great deal more, but must be supposed to fall [as] short of [that] Power, which is requisite to extend; and with an Active, prevailing Violence bear all before it, thro' a whole Country in the nature of a Storm, as [our] Power must fall short of Satan's, and I believe a great deal more. The Devil is able (there is no question to be made of it) to move a little Air put together, and included within a little space, enough, perhaps, to fill the Lap-Landers Sails in their Trade-Winds, (if there be such a thing done by means of Witches in compact with him, as some have thought) whilst his Operation is narrow, and tho' Vigorous upon the Mast of a small Vessel is far from Terrible and Boisterous throughout a main Body of the Ocean. What is a contracted Power in moving of Air just at Hand, advancing a Gale or Blast just where the

Y

Sailor

* *Sedulius* the Irish Prefbyter and Poet, (tho' natione Scotus, saith the Abbot Triskemius de Script. Eccles. pag. 64. Edit. mihi Col. 1546.) was a collector upon the Epistles of Paul about Jerom's Time, or the Year 390, and hath Jerom's Words, which are a sound Gloss upon this Text. Multi sane opinantur, quod Diabolus in hoc acre satellitibus suis ad decipiendos diversis peccatis homines diviserit. Fote statem. Sedul. (Hibern.) collectanea ad Epistolas. ad loc. apud mihi Biblioth. PP. Tom. 1. Latin. col 992.

(d) Addiciendos diversis peccatis homines. Hieronym. ad loc. Eph. 2. 2. Tom. 9. vol. 4. pag. 155. (Edit. mihi Paris. 1546.)

(e) Apollo's Altar still doth Smoke, nor is the Fire of Delphos out unto this Day. (Sir Tho) Browne's Enquiry into Vulgar Errors. Book 7. chap. 12. page 297. (Edit. opt ut Suprà.)

Sailor goes, to the proper Notion of a stormy Wind in the Power of God extended? 4. Lastly, the sounding forth of Pagan Oracles, which now have long ceased, their cheating Responses of Old, and the Luford Doctrine of the Sibyls, invented, partly to harden the Jew, and make it of less effect to the Gentiles, who received it, together with all the Old Gentile Idolatry and Doctrine of Demons, as then abounded in the Pagan World (according to what I have faithfully delineated in this Discourse) were true, and absolutely the Power of the Air form'd up in to (d) cheating Sounds, of which Satan is the Prince and Chief, and so is prov'd to be [consistent] with the Holy Ghost's Phrase, of Satan's being the Prince of the Power of the Air. And tho' the Holy Ghost now hath frustrated his Power in the Old way by the Light of the Glorious Gospel: Yet as the Gospel it self in its Preaching is sounded forth thro' the Air by Christ's Ministers, so the Devil still in apeing it, transformeth himself into an Evangelical Disguise, and working by his Ministers in the Hearts of the Children of Disobedience, is the Prince of the Power of the Air at (e) this Day likewise. Only now 'tis among [Christians] by Instruments, Ministers and People, that profess the Christian Religion, as of Old it was by the [Sibyls], in the Professed Form and Way of Paganism.

44 Expositors on Eph. 2. 2. laid together.

(c) Of the Papists, *Varatulus* favours it, tho' after the manner of Criticks he doth not speak plain. *cui potestas est aeris*. 1. *potestatem habet in hoc mundo* (mihi apud) CRITIC. SACR. vol. 7. colum. 341. The Spaniard doth not mince it. à *Principe tempestatem excitante, & hominum sensum turbante*. ARIÆ MONTAN. Elucid. in totum N. T. ps. 2da. Elucid. in Epistolas. (Edit. mihi Antverp. 1588.) pag. 217. *Drusius* like most of the Criticks is doubtful; *Secundum Principem potestatis aeris* (and then corrupts it with the word) *hujus*, which is not in the Text, i. e. *Cui potestas aeris*. DRUS. Præterit. lib. 7. pag. 274. (Edit. mihi Franeker. 1612.) transcribed too into the Criticks. So that Fam'd Commentator upon the Epistles, who obscurely leans towards the Popular Thought. *Sed quocumq; tandem modo accipias, sensus est Daemonem habere potestatem aeris, in quo Spiritus vigent.* (benedict.) Justinian. in Epist. Tom. 2. pag. 131. (Edit. mihi Lugduni. 1613.)

But divers of the Reformed speak plain; the eldest of which Number is *Martin Bucer*, who with *Paulus Fagius* was invited by *Thomas Cranmer*, Arch-Bishop of Canterbury into England, and a Place provided for them in the University of Cambridge, in the Year 1549. for expounding of the Holy Scriptures (which ought to be the constant Employment of every Professor in the Theological Chair: for I am assured there's as much need of putting that Honour upon God's Holy Word now as ever.) *Cum aeris meminit, alludit Tempestates, & alias calamitates quæ ex aere proveniunt, administratore Dæmonis de quo in Jobo, & Historiâ Evangelicâ*. BUCER. Prælect. ad Ephes. pag. 53. (Edit. mihi Basil. 1561.) We may gather, that another of those contemporary Reformers was of the same Mind with *Bucer* on Eph. 2. 2. in those short Words; *juxta Principem cui potestas est aeris*. BULLINGER. Comment. in Epistolas. pag. 414. (Edit. mihi Tigur. 1537.) This Opinion hath been followed by some of the Reformed since, in second and third Forms. *Habet quandam potestatem in inferiora ad nocendum tanquam Carnifex; hinc grandine, pruina, pluvius, imbris utitur in perniciem hominis. Sic Elementis, igni, aquæ, aere homines ipsos variis modis aggreditur & vastat, ut videre est in tentationibus Christi, & Historiâ Jobi*. ARET. Comment. in N. T. ps. 2da. col. 432. (Edit. mihi Genev. 1618.) What can be clearer than that he had been at Plough with *Bucer*? And that Prince of Interpreters apud *Genrem* *Scoticam*. Ad illud

Had verò quod objici potest, absurdum videri tantum à Deo potestatis ipsius adversario—concessum esse in aerem &c. Respondemus paucis, absurditatem illam penitus negando, contraq; asserendo,—D. O. M.—arcano suo consilio statuisse, ut homo ab ejus gratiâ foedereq; ad Satanam deficiens in Satana ipsius potestatem atq; tyrannidem incideret, & quæ in hominis usum & vitam prorogandam proximè creata fuerant, in hac Satanas imperium obtineret, hoc est, in aerem. Et paulò post. Satanâ tanquam Carnifice (the very words before Aretius had used in his Commentary, Anno 1596.) Et suorum judiciorum erga homines Executore utitur.—atq; ita quidem exercet, ut nihil interim aut in aere, aut in aerem spirantibus, aereq; circumfusus hominibus efficere possit aut admoliri nisi Divinæ Providentiæ nutu atq; permisso. BODII Prælect. in Epist. ad Ephes. pag. 199. col. um. 2. (Edit. Genev. 1650.) Diaboli habitant & dominantur in aere, unde nos observant, tentant, invadunt, excitant Tempestates, &c. ut constat ex historiis Jobi & Evangelistarum. (Math.) POLI Synops. Criticorum. vol. 5. colum. 762. lineis 21, 22. (out of Simplicius; for I can find nothing like it in Zanchy he quotes with him). Rolloc, another Scot, softens the meaning into an Allusion unto Stormy Weather in the Air. Exponit Spiritum quasi aerium Cujus impulsu aguntur & incitantur adversus Christum Contumaces homines non secus atq; nubes agitantur aere tempestuoso. ROLLOC. in Epist. ad Ephes. pag. 85. (Edit. mihi Genev. 1606.) Of English Expositors, some are left to their Freedom, to understand Eph. 2. 2. of the Devils Power to raise Storms in the Air, if they are minded so to expound the Author: And this Obscurity looks as if the Italian Expositor knew not which way to go. "The Devil having been driven out of the high Heaven of Glory, now wandereth up and down, and exerciseth the Power which God permitteth him to have in these lower Parts of the Air. DIODATI (ad loc.) "Satan is, by God's Permission, the Prince of the Power of the Air. (Mr.) BAXTER's Phrase on the N. T. (ad loc.) Others in the English Tongue speak this Opinion as clearly as can be expressed, Dr. Dan. Featley, who did the Epistles, and was one of the Ten Undertakers in the work called the *Assemblée's Annotations*, has told us by a little Plagiarism, how to understand *Diodate*. "Satan being cast out of the Higher Heaven of Glory, doth wander about now, and exercise the Power God permits him in these low Regions of the Air.—that hath Power in moving the Air, and raising Storms there, as appeareth by the Story of Job. (Dr. Da.) FEATLEY in the *Divines of the Assembly. Annot. vol. 2. (ad loc.)* The Prince of the Power of the Air, that is, of Satan, because he hath—retained great Power in moving of the Air, as appears by the History of Job. DUTCH Annotations. vol. 2. (ad loc.) The Devil, or the Prince of Devils; so Power for Powers, as they are called Chap. 6. 2. the Air. This lower Region (by God's Permission) that they may be ready and at hand, to—work so many Effects in the Air, raise Storms and Tempests, &c. as in the Case of Job and his Children. (Mr.) VEAL (of Stepney) in the *Supplement to Pool's English Annotations. vol. 2. ad loc.* (Thus they learn to speak one from another, as if any Body able to transcribe had all requisite Qualifications to write just Commentaries upon the Scripture). "The Devils are present in the Air, and there, thro' Divine Permission, have no small Power, even so great as they are able to move the Elements, bring down Fire upon Earth, Job 1. 16. raise Storms, Job 1. 19. &c. (says a Scottish Interpreter) Jam. FERGUSS (of Kilwinning) *Expos. on Eph. pag. 13. (Edit. mihi Lond. 1659.)*

Tho' this Opinion hath passed Currant among a great many Writers, yet it hath not universally obtained, as I shall make appear. 1. Bede the *Presbyter*, and one of our own British Writers of the 8th Century out of *Augustin*, was of a sounder Perswasion, ascribing it all to God, and nothing of it to the Devil, so much as instrumentally. *Nubilosus iste aer ad Abyssum pertinet, ubi Nubes, ubi venti, ubi tempestates, ubi pluvia, Coruscationes, tonitrua, Grandines, Nix, & quicquid vult [Deus].* BED. *Expos. Epistolarum ad loc. pag. 345. colum. 1. (Edit. mihi Paris. 1649.) apud Augustin. ex Epist. ad Vital.* I Note, That Expositors in those dark Centurys from 700, as here the Venerable himself, and on to 1400, scarce durst presume to say a word upon the Scriptures, which some Dr. or other had not said afore them. Beda Venerabilis *Anglorum Presbyter* *Objis. an. Dom. 732. Abb. Urspergens. Chron. (Edit. mihi Basil. 1569.) pag. 158.* 2. Divers of the Papists, since the Year 840, have made a needless Pother about the Reading, and so far as the *Pope's Bibles* have made it the essential Form of the Text, they have obviously corrupted it, reading *aeris* [hujus] for *aeris*: The ordinary Gloss done by the Monk *Strabo* in the Year 840, retains the same kind of Reading, in [hoc] *aere Caliginoso*. GLOSS. ORDINAR. apud *Lyrarum* ad loc. *Haymo*, who was contemporary, hath it, *aeris hujus*. *Thomas of Aquine*, at the Year 1255, their Angelical Doctor, as their own *Philip Labbe*, (*Dissert. Histor. de Scripturibus Ecclesiasticis, vol. 2do. pag. 418.*) very devoutly embellisheth him, gives it thus. *Aeris hujus, id est, qui habet Potestatem in hoc aere Caliginoso.* (Tho.) AQUIN. *Comment. in Epist. pag. 307. col.*

307. col. a. (Edit. mihi Antwerp. 1620.) *Lyra*, the Jew who turned Papist, at the Year 1320. saith their *Possevine* in his *Apparatus sacer*, Tom. 2. pag. 152. Edit. mihi Colon. Agrip. 1608, is an Expositor that goes near the way of these, yet has thrown out the word *hujus*, and takes no notice of a Relative. *aeris*.] h. (est) *Caliginosus aer infernus est Daemonum*. (Nic. de) *LYRÆ* Postilla ad Biblia. the Black Letter) Vol. 6. Fol. 1257, b. *Aeris* [hujus]. *VULGAT.* Sixt. the 5th & *Clement* the 8th it should seem were agreed in this Verse, tho' *Clement* at the Head of the Council of *Trent*, has ply'd his *Vatican* in pretty Skirmishes against the other, and that thro' a multitude of Places all along the Scriptures; as hath been made undeniably to appear in the *Bellum Papale*, Edit. mihi Lond. 1678. being an ingenious Collection of Instances, published first by Dr. *James of Oxford*, the Keeper of the *Bodleian Library* in that University, and Predecessor in the Place to Dr. *Hyde*, who drew their present Catalogue in 1674. The *Rhemists*, in their Annotations upon the N. T. Translated, and Printed at *Rhemes*, anno, mihi 1582. have omitted this Verse, (by which means it is not to be known how *Cartwright* and *Fulk* understood the Place). See *Rhem. Bible*, Vol. 3. 4to. pag. 516. *Cartwright's* Confutation of the *Rhemist's* Translation, Glosses, and Annotations on the New Testament; Edit. mihi 1618. vid. pag. 488, 489. *Fulk's* Confutation of the New Testament Translated out of the vulgar Latine by the Traiterous Seminary at *Rhemes*, pag. 613. *Eman. Sa*, one of the Jesuites of *Antwerp* runs in this Channel. qui in *aere* [hoc] versatur. SA Notationes in totam Scripturam. pag. 426. col. a. (Edit. mihi 1598.) Their Dr. of Divinity, *Estius*, and Professor in the University of *Doway* in *Flanders*, takes up the same Reading.—*Diaboli qui est Princeps potestatum aeris* [hujus] *Caliginosi*. EST. Comment. in Epist. pag. 604, b. (Colon. Agr. 1631.) Edit. mihi. But their own *Benedict Justinian*, an Italian Genoeze, observes impartially on the Matter, that 'tis a reading against both the Greek and Syriack Copies. *Secundum, inquit, principem potestatis aeris* [hujus]; *quoniam Græca, & Syriaca exemplaria non habent hujus, sed simpliciter legunt aeris*. JUSTINIAN. Explan. ad loc. Tom. 2. p. 130, a. in Lit. B. I must not forget, tho' I somewhat displace, their St. *Dennis*, called *Dionysius*, a German at *Cologne*, and Monk of the *Carthusian* Order there. *Aeris hujus, hoc est, diaboli qui potestatem suam exercet, & habitat in aere Caliginoso*. *CARTHUSIAN.* in Omnes Epistolas Comment. Fol. 86, b. (Edit. mihi Colon. 1533.) apud *Quenelium Typographum*, which is the very first Edition of the Book, so much commended by *Possevine*, *Appar.* Tom. 1. pag. 478. Our Reformed Critick, *Dan. Heinsius* of *Leyden*, was pleased well enough with this manifest Addition to, and consequently Corruption of the Text, provided his Masters, *Homer* and *Hesiod* might have the Honor of fixing the Interpretation upon the Word *Air*, to make it signifie this same [dark] Air the others went on. Τὸ αἶθρ. ita accipio, ac si, τὸ αἶθρ., quod *Homer*o usitatum ac *Hesiodo* dictum esset. — apud *Homerum* certè passim Grammatici αἶθρα, αἶθρον, *Caliginem* interpretantur. HEINS. Exercit. sacræ ad Nov. T. (Folio mihi Edit. Lugd. Bat. 1639.) pag. 459. 3. There is one of Opinion, nothing is meant by this Phrase, the Prince of the Power of the Air, but the Devil; and his Operation in the next, in the Hearts of the Children of Disobedience, which is far from the Opinion about his raising the Winds. *Verum non est quod anxii Simus—illud sufficiat—Principem tenebrarum Diabolum designari*. ZEGERUS apud Critic. sacr. vol. 7. colum. 3413. 4. Others also erre on the Defective Hand, and make Satan by this Expression contrary to all Sense for the meaning of it, to be rather a Prisoner than a Prince. *Haymo* of *Halberstadt* went this way, and expounded it as Satan is a Prisoner of the Air: But he walks up and down, *Job* 1. which Prisoners do not, so *1 Pet.* 5. 8. and his loosing time now in the Air is distinguished from the Binding Time, *Rev.* 20. in the bottomless Pit. *Secundum Principem potestatis aeris hujus, hoc est, voluntatem Diaboli: quia in Caligine hujus aeris servatur Crucandus Spiritus*. HAYMO in Pauli Epist. omnes interpret. ad loc. Fol. 221, a. (Edit. mihi 8vo. Parisiis.) And then *Primasius*, an African Bishop in the Sixth Century; his Commentaries are collected in the *Bibliotheca Patrum*, put forth by *Margarinus de la Bigne*, one of the Doctors of *Paris*, or of the School of *Sorbon*. *Secundum principem illius potestatis, qui in hoc aere Ventofo est de calis dejectus*. PRIMAS. Comment. in Epistolas. apud Bibl. PP. Latin. Tom. 1209. (Edit. mihi Paris. 1645.) Also, Edit. mihi 8vo. Lugd. 1537. pag. 340. 5. There is an Opinion, that there is nothing meant here, but only that the Air is Satan's Seat. And of this Thought was *Chrysostome*, that Golden Mouth at *Antioch*, about the middle of the 4th Age after Christ, τὸ πάλαι ἐν τῷ αἵθρῳ ἐχέει τὸν πονηρὸν. (Joan.) CHRYSOSTOM. ad loc. in Tom. 5. p. 890. (Edit. mihi Paris. 1636.) So *Erasmus*, that moderate Papist, whose writings gave Light to *Bucer* in the Reformation, and facilitated the change of his Judgment from Popery. *Us aerem intelligas hanc infimam orbis partem in qua solâ regnat ille, non veluti Dominus, Cum Christus Dominus sit omnium, sed ut Tyrannus*. ERASM. (Roterd.) as it is worded

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worded for him in the greater Critics: But his [own] Words are thus,—*aguntur Spiritu Satanae, cui nunc interim tyrannis est permessa in hunc aerem inferiorem.* Paraphras. in N. T. Tom. 2. pag. 214. (Edit. mihi Fol. & opt. Basil. & Frobenii, &c.) Theodore Beza on Eph. 2. 2. remits his Reader to his Annotations at Chap. 6. 12. to give him one meaning for his Thoughts upon both Texts; his words there are, *aerea regiones in quibus collocavit adversarios Spiritus.* BEZ. Annot. in N. T. pag. 589. (Edit. mihi Cantabr. 1642. cum Joachim. Camerario ad calcem.) The Divinity Reader at *Herborn* (in the Lower Saxony, upon the Foundation of *John, Count of Dillemburg*, as his Expository Lectures were upon the Foundation of Beza), goes the same way,—*Diaboli; quem vocat principem cui potestas sit aeris, eo quod in sublimi degat.* Sicut ait infra. cap. 6. vers. 12. PISCATOR. Comment. & Scholia. vol. 3. pag. 597. ad loc. (Edit. mihi Herborn. Nassov. 1658.) Colum. b. *Crellius* also, among the *Fravres Polonorum*, rested satisfied with confining the Interpretation to Satan's [Seat] in the Air, without any regard to his [Influences] on Men. *Aeris, sive in aere de gentis πνεύμα* (G. CRELL. Oper. Vol. 1. Fol. 477. (apud Fr. Pol. Edit. mihi 1656.) 6. There is another Opinion upon the Text, which takes notice also in it, of the Preheminence of one Devil over another, that Satan is a Prince of the other Devils, but still his Influence upon Men shut out. And this way went that pernicious Teacher in *Holland*, who wrote so corruptly of the Attributes of God, and tho' answered by his Country-Man *Slade*, yet was never convinced of his Errors, but wrote a larger Book, which he calls *Notes* upon his Book of God and his Attributes. His Words upon this Text are, *intelligit (Apostolus) ipsum Satanam principem aerea potentia, hoc est, Spiritualis & Daemoniacae.* VORST. in Epistolae. (Comment. ad loc.) pag. 287. (Edit. mihi Amsterdam. 1631.) *Præpocius*, known only formerly by the Character of *Eques Polonus*, without his own name when he præmitted a certain Prefatory Instruction to some of the works of *Socinus*, and vindicated *Moscorovius*, &c. his Works are now lately set forth in An. 92. and put into the *Frates Polonorum*, which (Miki) make the 9th Volume. But that Collection will ever remain imperfect; till *Smalcus*, of more importance than any of them, *Crellius* excepted, compleats it in two or three Adequate *Tomes* more. Well, the Words of this *Polonian Knight* are, *Satanam describit Principem potestatis aeria.—Locum Satanae, ubi potestatem suam exercet; ostendit esse aerem.* PRZIPCOW. Cogitat. in Epist. pag. 143. colum. b. And here I am under some Necessity of bringing in that Learned *Tyrant*, who hath Captivated so many to his Thoughts in other things, for he tells us agreeably to the *Vorstian* Note on this Text, *Demonum multa sunt genera.* GROT. ad loc. (mihi apud Critic.) which is a Note right enough to express the Power of the Air by a Possé of Devils under their Chief, being also a real Branch of the just Interpretation. 7. The Opinion of *Calvin* is, that Satan's Power over the Ungodly is meant in general. *Paulus tribuit hic Diabolis Principatum quem Deus iusta vindictâ illis adversus impios concedit, ut passim docet Scriptura.* CALVIN. oper. Tom. 7. (in Omnes Epist.) ad Eph. 6. 12. Confer. loc. cap. 2. Ver. 2. pag. 354. (Edit. mihi Amsterdam. & opt. 1667.—ad 1671. & 9 vol.) *Tossanus*, the maul of *Stapleton*, and Rector of the University of *Heidelberg* follows *Calvin*. *Diabolus qui est princeps omnium non regeneratorum.* (Dan.) TOSSAN. Prælect. in Epist. Tom. 2: pag. 245, 246. (Edit. mihi Heidelberg. 1604.) The Elder *Paraus* also of *Heidelberg* keeps close to *Calvin's* Exposition. *Et quidem est Princeps potestatis aeris, non quod in aerem dometur, eumq; gubernet, Sed quod in eo demoretur, & ut maxime suam Tyrannidem quasi desuper in homines exercent.* (Dav.) PAR. adversaria. Tom. 2: pag. 323, b.

But the best Opinions are *Two*, improv'd beyond them all; the one is absolutely *Fundamental*, that by Power is meant the posse of Devils, or the other vast numbers of them, and by Prince of that Power understood, one Devil is the Chief of them; and by Air, the Seat of them all. *Zanchy*, an Italian by Birth, and Converted under the hearing of *Peter Martyr*, and also, at length, Rector of the Academy at *Heidelberg*, in which he succeeded the famous *Zachary Ursin*, hath this Note; *Omnes Diabolos vult appellari potestates, sicut c. 6. 12. Sed unum præcipuum esse omnium harum potestatum principem & ducem Satana, quem vocant præcipuam potestatem.* ZANCH. vol. 2. Tom. 6. (in Ephes. pag. 47, a.) Edit. mihi Genev. 1619. See also our Dr. GOODW. upon the Ephes. pt. 2d. Sermon. 3. pag. 29.—42. and Sermon. 3. pag. 43.—60. And *Schlictingius*, tho' a Socinian, went this way. *Secundum principem potestatis aeris id est, secundum eum qui principem agit potestatis in aere habitantis per genitivum loci, Spiritum nimirum aliorum in Super-caelestibus seu supra-aeris locis, cap. 6. 12. Potestatis voce, Angelos, seu Spiritus significat hunc principem subiectos, propter eorum potestatem.* SCHLICHTING. Comment. in plerisque; N. T. Lib. 1. Tom. 2. pag. 152. col. 6. (apud Frat. Pol.) Lastly, The other Opinion is the Necessary *Super-nature* upon this Foundation, which compleats the Interpretation, viz. That these Devils influence

Mep to any false Religion now, as they did the Heathen to Gentilism of Old, as well as influence them to other (practical) Lusts of the Flesh. "The Course of this World, the Customs of the Gentile World, following the Direction of your Idol false gods, (who prescribed all villany in their Worships) that is, of Satan, that hath such Power here below, and doth still exercise his Power among all that have not received the Gospel of Christ. (*Dr Hen.*) HAMMOND's *Paraphrase* with Annotations on the N. T. pag. 617. (which tho' (*mibi*) is not the last Edition, is nevertheless as Good, being Oxford 1671.) To conclude this Account given of Eph. 2. 2. The main thing by which I have undertaken to elucidate the whole is this, that in working upon the Old Gentile World, he had made use of some of that Vehicle, Air, of which his Seat consists, to deceive them by the vilest Idolatries: And again, as he works in the Children of Disobedience now, he makes use of that Air still, where he is, thro' his Ministers in a Christian Dress, or Disguised to promote Religion in the Christian World, as 'tis called, contrary to the Design & End of the Christian Religion it self; which agrees with the Glofs of that Elegane Commentator, Τὸν τοῦ ἀέρος ἀρχὴν, οὐκ ἔστιν ἐκείνου ἀρχὴν. ὃς δὲ ἀέρος ἀρχὴν, ἀνὰ ἐκείνου ΟECUMEN. Comment. Gr. Lat. Tom. 2. pag. 14. (Edit. *mibi* Lut. Paris. 1631.) "The Prince of the Air, that is, the aerial Prince, for he doth not rule the Air, but Airy Men.

So much for Eph. 2. 2.

The Place in Job Answered.

I have one Word to add upon that other Text urged, Job 1. 12. Behold all that he hath is in thy Power, only upon Himself put not forth thy Hand compared with the Effect of this Power of His, at vers. 19. And behold there came a great Wind from the Wilderness, and smote the four Corners of the House, and it fell upon the young Men, and they are dead. This is sometimes pressed into the Service of Popular Conjecture, that Satan raiseth the Winds, and if any harm be done by Winds, then presently Satan hath a hand in it, &c. Oh! but still, I say No, This Wind in Job's Case was not a Storm of the Devil's * raising, but a Storm of the Devil's using, when rais'd by another Power. For according to the Voice of the Text it came from the [Wilderness], that is, it came from [Point] of one of the Four Winds, as they usually blow in the Heavens and thus taken it cannot bear the Sense of coming from the Devil neither is it said, there came a great Wind from Satan. Again, the Devil did but wait till the Wind (raised by God that came cross the Desert) came close by Job's Children, and as soon as it toucht the Corners of the House where his Sons were, he might have Power to take it up contractedly, according to the Dimensions of the House, and work together with the same Wind, till this double strength united just in that one Place, (beyond the general strength of it in other Places, and in the Wilderness from whence it came) prevailed to blow the House down: But not Satan's Co-extending himself to this Wind within the narrow Bounds and Corners of this one single Building, doth fall vastly short of his raising

* Since the writing of This, I have met with this Note in one of our Old Divines. "The Wind which blew down the House where Job's Sons and Daughters were Eating & Drinking, was not created by the Devil, but he knowing well the matter whereof Winds are

generated naturally, added matter to matter, and hence came the Wind; whereunto he joins himself, being a Spirit of a swift and speedy Nature, and so makes it for his own Purpose, the more violent and forcible. Perkins, in his Works. Vol. 3. (Discourse of Witch-craft). pag. 612. col. 1.

Lit. C, D. (Edit. *mibi* Cambridge, 613.)

raising the Winds *efficiently*, and filling a whole Country with the Storm *universally*. It was [one] thing for God, who *upholdeth all things by the word of his Power*, to *withdraw his Manutenencie*, and leave a Gap for the Devil to make use of this Wind *more strongly in that Spot* than the same Wind blew in the *Residue of its Current*, and so when God let go his Hand, the Devil put in his own and shov'd it down; and [another] thing for the Devil to do it all by himself, without a brisk Wind God first raised by his *own Power*, and put into a very active Motion to His Hand. Well then, let us *resume the Counsel in the Argument*, to *ascribe the Glory of the Winds to the Holy Ghost*, as their true and immediate Author in a *Natural way*, and let the Glory be ascribed to him as a piece of the *Glory due unto God's Name*. Psal. 29. 2.

The Whole Closed.

6. Use and last. Let us Bless the Lord continually, for the *Breathings of his Holy Spirit*. Let us bless him that we are *delivered from the Power of Darknefs*, from Cheats of Oracles, from the *Inchantments of Pagan Sacrifices*, Service and Devotions, from the *Influences and Abominations committed in the dark places of the Earth, full of the Habitations of Cruelty*. Yea, rather, let us bless him, that we are *translated into the Kingdom of his Dear Son*: For 'tis not enough, that we are distinguished from *Heathens*, if we be not made HOLY. Let us *magnifie him with Thanksgiving*, that he breaths in our Assemblies, till any of the *Spices of his Gardens*, the Graces of his Churches, *flow out*: And that therein he vouchsafeth to *smell in our Solemn Assemblies*, as the Scripture-Phrase hath it, Bless him that he breaths in our Closets in Prayer and Meditation; that he Breathes into our Souls a Life from Christ, *purifying our Hearts by Faith*, strengthening, refreshing and easing them with his *Tender Mercies*, whilst he is breaking in with Gracious Beams of Light and Comfort to our Joy, in the Love of God, in the Sight of Christ, in the fellowship of the Blessed Comforter. And to shut up all, tho' he *passeth by on the right Hand, and on the left, that Men see him not*, yet take Encouragement to be Thankful, Patient in Affliction, Serviceable, and doing Good in the Places God hath set you: For so [is], and so [doth], less or more, Every one that is born of the Spirit. Col. 1. 13.
Psal. 74. 20.
Col. 1. 13.
Psal. 69. 30.
Song. 4. 16.
Amos. 5. 21.
Acts 15. 9.
Job 9. 11.

T H E E N D.

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THE KINGS OF THE

I have the honor to acknowledge the receipt of your letter of the 10th inst. in relation to the above-named matter. I have the honor to inform you that the same has been forwarded to the proper authorities for their consideration. I am, Sir, very respectfully,
 Yours, very truly,
 J. H. [Signature]



Y H E E M D.

